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GARETH AND LYNETTE.

"GARETH AND LYNETTE" is one of the most beautiful of the *Idylls of the King*. It is not pitched in so high a key as *The Holy Grail*. But for that reason it is less idealistic, more practical, touches us more nearly. Gareth is not a Galahad; there is nothing unearthly about him. But I am not sure that he will not seem more real to most people, more on our own level, and therefore more capable of serving as a leader and as a model. The ordinary difficulties and trials of life are dealt with in this poem, and it is through these Gareth has to make his way and in facing them to prove himself a true Christian gentleman. For that is what Tennyson sets before us in this Idyll. Gareth is the poet's ideal of a true Christian man and of how he bears himself in the midst of life's hardest experiences.

The story is this. Gareth, son of King Lot and Queen Bellicent, is kept at home by his widowed mother, while he chafes and frets to be out doing a man's part in the world. By his importunity he at length prevails on his mother to let him go to Arthur's Court, but on one condition—that for a year and a day he shall serve there among the kitchen knaves, in the most menial capacity, his name unknown. He accepts the condition and sets out. His mother sends word secretly to the King as to the truth, but Gareth, deeming himself unknown, craves a place among the kitchen knaves and then sets himself to do his part faithfully.

> So Gareth all for glory underwent
> The sooty yoke of kitchen-vassalage;
> Ate with young lads his portion by the door,
> And couch'd at night with grimy kitchen-kaves.

He turned the spit, hewed wood and drew water, and did the grosser tasks, and wrought

> All kind of service with a noble ease
> That graced the lowliest act in doing it.

And as he sat among the thralls listening and talking, if their talk was foul,

> Then would he whistle rapid as any lark,
> Or carol some old roundelay, and so loud
> That first they mock'd, but, after, reverenced him.

At the end of a month he is released from his vow, and, at his own request, is knighted by Arthur secretly, none knowing his true station but Lancelot and the King, and at his knighting he is promised the first quest. For Arthur's Court attracted all who were in distress, and when any came asking help the King sent some knight to do the service.

That same day there came to the Court Lynette, a damsel of high lineage and proud, to ask the help of the greatest of the knights, Lancelot. For her sister was stayed in her Castle Perilous, by the tyranny of four knights. Three of them held the three loops of the river that wound about the castle, and the fourth besieged the Lady Lyonors and demanded her in marriage. The names of the knights were Morning-Star, Noon-Sun, Evening-Star and Night, the last "a huge man-beast of boundless savagery." Gareth claimed the quest and it was granted, to Lynette's unspeakable mortification and rage.

> "Fie on thee, King! I asked for thy chief knight,
> And thou hast given me but a kitchen-knave."

Gareth rode forth after her, attired as a knight, but met nothing but abuse and contempt from the fair lady, who poured on him scorn on scorn, affecting to smell the kitchen from his neighbourhood, and keeping him at a distance. Even when, on the way, Gareth did noble deeds of courage her scorn was hardly abated. But Gareth met it all with quiet gentleness and courtesy—

> "Damsel," Sir Gareth answered gently, "say
> Whate'er ye will, but whatsoe'er ye say,
> I leave not till I finish this fair quest,
> Or die therefore."

By and by they came to the river, and met the first of the dreaded knights, Sir Morning-Star, in blue armour, with blue shield. Gareth, after a fierce fight, overthrew him and sent him

to Arthur's Hall as a captive, taking as a trophy his shield with the bright star set in it. Lynette's scorn was abated somewhat, but still she scorned him.

Then came the second adventure with Sir Noon-Sun, a great knight all in burnished metal on a red horse. Gareth's eyes were blinded, yet he fought bravely, and owing to a lucky chance his enemy was swept away in the water and had to yield. He too was sent a prisoner to Arthur. Lynette was softened still more; but still she strove to be scornful, all her bitterness being met by the young champion with quiet patience and good humour.

The third fight was the fiercest of all. Sir Evening-Star was clad in hardened skins that resisted any weapon. He had "the might of twenty boys," and in the terrible battle with him Gareth almost despaired. But encouraged by the words of Lynette, now no longer scornful but eager and loyal, he put forth a last effort and overwhelmed his adversary. While they rested in a cave, where Gareth ate and slept, Sir Lancelot came upon them, and, seeing the star on Gareth's shield, mistook him for one of the evil knights, and spurring on him met and overthrew him, neither knowing the other. But when Gareth found himself on his back he laughed, and turning to his sword was about to use it, when Lancelot recognised him.

The last adventure was still in front, with the greatest and mightiest of the four, Sir Night, or Sir Death, as he sometimes called himself. None had looked on his face and told it. The tales told of him were awful. In his rage he massacred man, woman and babe. His tent was black, and beside it hung a horn; this Gareth grasped and blew three blasts on it, and then the figure issued forth, clad in black armour, on a black horse with white breast bone and barren ribs of death. Even Sir Lancelot felt his warm blood turn to ice at the sight. But Gareth went forth with the same courage and faith as heretofore. And when he clave the helm and the skull, out from it issued the bright face of a blooming boy, fresh as a flower new-born. And the most fearful of the evil knights turned out to be unsubstantial, a mere pretence and shadow of evil. So Gareth won his quest. The end of the story, regarded as a story, is a little disappointing—

> And he that told the tale in older times
> Says that Sir Gareth wedded Lyonors,
> But he, that told it later, says Lynette.

Such in bald outline is the tale which Tennyson sets out with such grace and charm as makes it a delight to read. It is not only a beautiful tale however. Like all the Idylls it has a deep meaning, and I will try to set before you the ideal of Christian manhood which the story expresses. There is no doubt as to what Gareth is meant to be. When with his two companions he stood before the gate of Arthur's City, Camelot, the old Seer there spoke to him thus, telling him of what entrance through the gates would mean:

> So thou pass
> Beneath this archway, then wilt thou become
> A thrall to his enchantments, for the King
> Will bind thee by such vows, as is a shame
> A man should not be bound by, yet the which
> No man can keep; but, so thou dread to swear,
> Pass not beneath this gateway, but abide
> Without, among the cattle of the field.

That is an exquisitely beautiful rendering of the Christian's loyalty to Christ: "such vows, as is a shame A man should not be bound by, yet the which No man can keep." Gareth then, as he enters these gates, the gates of decision, of choice, which close on the old life and open on the new, is the true Christian man. And the story shows in four instances how the Christian man bears himself amid the four critical experiences he may chance to meet. These four things we meet in life are Lowliness, Scorn, Defeat and Temptation.

Lowliness.—Gareth, a Prince, served among kitchen thralls and served gladly, and did the grossest things without a murmur. He sat among the grimy lads and told them tales and listened to them, and so bore himself that they loved him, and so quietly rebuked any uncleanness that from mocking they learned to reverence him. That is the first picture of the true Christian man. He is not ashamed of doing hard menial work. He is not ashamed of being associated with humble, lowly people. He is not above his company. But when he is among gross people, without being a snob or putting on airs, he so bears himself that foul talk ceases in his presence. It is a picture that is good for us to look on. There is a tendency to-day in men and women alike to seek what is thought of as "respectable" employment, to be ashamed of plain, humble, grimy labour. Girls of the working class avoid domestic service and seek positions in shops where they can wear nice clothes and appear ladies; lads avoid trades and prefer to

become clerks and wear white collars with no prospect of anything before them—as though honest toil were a degradation, as though the company of plain, labouring people were not as good as any in the land; as though it were not the finest thing in the world to be a working man or a working woman, whether in the kitchen, or the shop, or the factory. Gareth would not have been the noble, knightly gentleman he was if he had not been nobly content to pass to his knighthood and his great deeds by worthy conduct in the humblest occupations. It is the part of a worthy gentleman and of all Christian men to raise whatever work they find to their hands by the way they do it. And it is equally their noble part to pass unscathed through any company by virtue of their clean heart and loyalty to what is honest, true and pure. A Christian man cleanses every occupation and every gathering by his own faithful, steadfast, good-humoured spirit. Very often a man or a woman will have to put hand to work that is very plain and uninspiring, and to labour in the company of those whose minds are gross. But if they have in them the knightly spirit of the Christian life, they will not seem to be above their work or pretend to be above their company, but they will by their presence lift both to a new level.

Scorn.—The second thing Gareth met was scorn. All through his quest till near the end Lynette poured contempt upon him. He had to listen to bitter sneers, to doubts of his courage, to discouragement, to contempt and derision. And how did he deal with this? This is one of the finest things in the poem. First by patient gentleness—never a fierce retort; always the same quiet courtesy, always the same patience and good humour. Thus first; and then, secondly, by deeds, deeds of splendid courage. He would not defend himself. He would not complain. He would let his acts speak for him.

> Ye said your say;
> Mine answer was my deed.

That is splendid, and it was completely successful. His gentleness, his silence and his courage so won on this proud damsel that she was thoroughly shamed and grieved for all her hard words.

Now there are few of us who have not met this same experience, not the scorn of proud damsels perhaps, but the bitter words, the scepticism, the derision, or at least the harsh judgments and severe condemnation of hasty and malicious tongues;

and what is the answer? Not loud complaints; not refusals; not any littleness on our part. The true answer of the true soul is first gentleness and courtesy to the wrongdoer, and secondly, deeds. We are not to allow ourselves even to be sorry for ourselves. We are not to nurse a grudge against the evil speaker. We are not to think ourselves outrageously ill-treated. We are to go on in all silent kindness and in all good works, doing our part as well as we can, showing courage, overcoming obstacles, pursuing the quest our King has given us, not unhappily and not morosely, but with the smile of a good heart and the patience and gentleness of Christ. That is the part of the Christian soul, and if anything were needed to commend it then we may say this also, that is what conquers all scorn—that alone, that patient courtesy, that steadfast adherence to the will of God. These conquer all things and ever win all hearts in the end.

Defeat.—The third experience Gareth met was, strange to say, defeat. This brave, valiant knight who overthrew Sir Morning-Star, Sir Noon-Sun, Sir Evening-Star and Sir Night, found himself unexpectedly on his back. It was a humiliating experience that exasperated Lynette exceedingly. But Gareth only laughed and turned him to his sword. I am doubtful if this incident is quite artistic in the poem. It is almost dragged in by the heels. But all the more we see the poet lays stress on it as one of the most important of the things the true knight has to face. What he means is this. Life never goes smoothly for the best. The strongest finds himself on his back sometimes. Providence or circumstances send him trouble, sickness, sorrow, trial and sometimes disappointment and failure. It is probably this last the poet has in his mind. Defeat in our hopes, defeat in the game of life, defeat in our efforts, defeat in our character. We fail, we are beaten down on our knees. We are disappointed in a great hope of achieving something, in an examination, in the contest for a prize. God shuts some door on us. God sends us some crushing blow, and the manhood or womanhood in us shows itself in the way we accept this. Gareth laughed and turned him to his sword to try to win victory in another way. He took his defeat smiling. His spirit was not defeated. He did not flinch or rail or blame his spear. He laughed and turned him to his sword. Now we do not like to be defeated even in a game; we blame our golf-clubs, we blame our liver, and in life we blame circumstances, other people, sometimes God. But the true

way is to face up to defeat with a smile and hope to live to fight another day and conquer. "A just man falleth seven times," says Solomon; but what does he add? "and riseth again." Not sullenness or complaining or bitterness but a good-humoured courage is what turns defeat into victory, and this is what Christ gives to His knight.

Temptation.—The last experience Gareth met was Temptation. This is the significance of the four knights whom he met and conquered one by one. They represent the temptation of youth, of middle age, of the evening of life, and of the hour of death. Sir Morning-Star with his attendant maidens stands for the temptation of the flesh. Sir Noon-Sun, whose armour blinded Gareth, stands for the temptation of prosperity, of the attractions of money and success. Sir Evening-Star stands for the temptations of custom. He is the hardest to overcome of the four. For when any one lives on to later years, habits have become confirmed and are hard to break down. When Gareth fought him, says the Poet—

> he seemed as one
> That all in later, sadder age begins
> To war against ill uses of a life,
> But these from all his life arise, and cry,
> 'Thou hast made us lords, and canst not put us down!'

Sir Night stands for death, and the temptation here is to be afraid, to think death a terrible thing, something horrible and grim. Even Sir Lancelot feels his blood run cold at the dark figure. But when it is faced boldly, the horror vanishes. When the Christian hero goes forward in the might of his faith to encounter him, he turns out to be nothing at all, a shadow, almost a fraud.

And indeed this is the final and greatest lesson of the story, that all temptations can be met and overcome, even the terrible hold of habit, of evil habit. If a man has what Gareth had, he can win the victory over all. Gareth was sent out by the King, armed by the King, fought for the King. And therefore he had a high heart, and therefore he felt confident of victory. He was the King's man. He was Christ's knight. "This is the victory that overcometh the world, even our faith." It makes all the difference, to fight "on your own," or to fight as Christ's man, armed by Him, sustained by Him, fighting for Him. To such a faith even death has no terror. It becomes, as it was

to Jesus, only a sleep. In the power of such a faith, living and real, the true soul will pass through all life's experiences, lowliness, scorn, defeat, temptation, and win the quest.

F. J. RAE.

HELEN KELLER

(continued).

BEFORE the year 1887 ended, Helen had begun to read. She was given pieces of cardboard on which words in raised type were printed. These were placed beside the objects of which they were the names. Helen traced the letters, and little by little associated these printed letters with those which were spelled into her hand. Great was her delight when she could put several of these words together and arrange them into sentences. The pleasure of the new acquisition did not end there : it led on quite naturally to writing. Provided with pencil and paper she proceeded to write the sentences which she made every day with the pieces of cardboard. The paper was placed on a grooved board ; the grooves guided her as she wrote, and the letters she used were rather square, somewhat like printed ones. A whole field of joy was now opened to her. For it was no longer necessary for her to confine herself to words she could feel : any thought that passed through her mind she could now communicate to others. One day she pencilled a sentence and took it to her mother. Keen, indeed, was her pleasure when her mother spelled into her hands the very words which she, without the power to see them, had written down.

Her happiness, at this stage, was complete when she learned the Braille system. By means of it she was able not only to read and to write but also to read what she wrote. She could punch the little holes that stand for letters, turn the paper round, and then read by actual contact what had, but a moment ago, existed only in her mind. No wonder that questions now came with the freshness of eager curiosity. The why and the wherefore of things formed the subject of constant enquiry, but while Miss Sullivan told her a great deal she did not believe in giving her too much explanation. For " too much explanation," she says, " directs the child's attention to words and sentences, so that he fails to get the thought as a whole, and there is no opportunity for the play of

fancy." In guiding herself by this maxim Miss Sullivan has developed one of the richest imaginations of our time.

Helen's horizon was widened in the following year by a visit to the Perkins Institution for the Blind. "What a joy," she writes, it was "to talk with other children in my own language." While she remained at the Institution she kept her mother supplied with pencilled letters telling of all her doings. A visit to Plymouth fired her imagination, and she was full of the landing of the Pilgrim Fathers and of their story. A letter she sent to a friend about the Pilgrims is remarkable for a girl of eight. We can quote only a sentence or two of it. "People did not like to go to church with the king; but they did like to build very nice little churches for themselves. The king was very angry with the people, and they were sorry, and they said, We will go away to a strange country to live and leave very dear home and friends and naughty king. So, they put all their things into big boxes, and said, good-bye."

From the very first Nature herself has been the chiefest of Helen's teachers. Miss Sullivan and she studied out of doors. "All my early lessons have in them the breath of the woods," she says. In the orchard and the garden fruit and flower had a story to tell her that was all her own. "Few know what joy it is to feel the roses pressing softly into the hand, or the beautiful motion of the lilies as they sway in the morning breeze." And then came a winter in the North which revealed the treasures of the snow. The trees stripped of their leaves, life in some ununderstandable way asleep, the snowflakes strangely and silently falling—all added a new chapter of wonder and delight. Shells, fossils, plants, tadpoles, crabs, entered into her world with a familiarity that laid the foundation for a singularly wide and first-hand knowledge—a knowledge which has ever since lit up her outlook with a brightness that does not wane.

When Helen was about ten years old she reached another landmark in her onward course. In 1890 she learned to speak. For some time she had felt the constraint of having no means of communication save that which the hand supplied. "My thoughts would often rise and beat up like birds against the wind; and I persisted in using my lips and voice." But in this effort she met with little encouragement, for her friends realised that the sounds she made were not articulate, and that she might only be disappointed if she went on using her voice when she

was unable to see the lips of those who were using their voice correctly. But touch was able to do what sight could not. Miss Sullivan sought the assistance of Miss Sarah Fuller, Principal of the Horace Mann School, and she found in Helen an eager and enthusiastic pupil. She made Helen pass her hand lightly over her face, and let her feel the position of her tongue and lips when she made a sound. Eager imitation did the rest. In an hour she had learned what she calls "six elements of speech"—*m, p, a, s, t, i*. "I shall never forget the surprise and delight I felt when I uttered my first connected sentence, 'It is warm.'" At first the pronunciation was indistinct and stammering, but sheer determination and unceasing practice brought their own reward. When she returned home the joy of her parents knew no bounds. She could talk to them without the manual alphabet. The domestic pets shared in her joy and came at her call. "It was as if Isaiah's prophecy had been fulfilled in me, 'The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.'" Every year has increased her facility of speech. She has a voice which is low and pleasant to listen to: but her speech is somewhat wanting in variety and modulation. While some have difficulty in following what she says, others become so accustomed to it that it seems quite the same as any other person's. Six years after she received her first lesson in speaking she delivered a stimulating address before the American Association to Promote the Teaching of Speech to the Deaf. In the course of it she said, "It seemed to me sometimes that I could never use my speech wings as God intended I should use them; there were so many difficulties in the way: but I kept on trying, knowing that patience and perseverance would win in the end. And while I worked I built the most beautiful air castles, and dreamed dreams, the pleasantest of which was of the time when I should talk like other people: and the thought of the pleasure it would give my mother to hear my voice once more sweetened every effort and made every failure an incentive to try harder next time. So I want to say to those who are trying to learn to speak and those who are teaching them: Be of good cheer. You have set yourselves a difficult task, but you will succeed if you persevere."

For a time the very joy of life was taken from her by a most unfortunate incident which occurred when she was twelve years old. She wrote out, and sent to the Principal of the Perkins

Institution a story of her own making, as she believed, suggested by some words of her teacher. When the story was published it was not long before it was recognised as a very close approximation to a story which had appeared in a child's story book some years before. Language and thought were so much alike that Helen's story was at once pronounced by several to be simply a plagiarism. And people did not stop there: they were ready to accuse Miss Sullivan of being an accomplice in this attempt to enrich by unfair means the reputation of her pupil. The whole matter admits of a very simple explanation, and one wonders now at the accusations that were hurled at the innocent and the misery that was so unfeelingly inflicted. Neither Miss Sullivan nor Helen ever had the book in which the original of her story appeared. But a lady with whom Helen spent the summer of 1888 is of opinion that she read the story to Helen during that visit. The tale itself by its very interest clung to the most tenacious memory of the youthful listener, but how it came to be there was soon forgotten. Some, because of this trick of memory, lost faith in Helen's powers of original thought and expression. But that was seventeen years ago. They must have seen the error of their way by this time. They certainly owe some reparation to her who, ten years after the incident, could say, "Even now the thought of those dreadful days chills my heart."

This one cloud on her childhood's bright sky, though it made her very self-conscious about everything she afterwards wrote, in no wise affected the progress of her education. French, Latin, and German were taken up in turn, and each exercised its own fascinating power over her receptive mind. Determined to obtain a collegiate education, she entered the Cambridge School for Young Ladies in 1896 to be prepared for Radcliffe College. This was a more serious step than any she had yet taken. She followed the regular course of instruction, and the burden of it was immense. Miss Sullivan attended the classes along with her and interpreted all that the teachers said and taught. All the Latin, German, English, and history had to be spelled into her hand. There were a few embossed text-books, but several had to be specially manufactured. Her compositions and translations she wrote out at home by means of a typewriter, an instrument which she calls her "right hand man," and which she began to use when she was eleven years old.

Despite all disadvantages, her entrance examinations were successfully completed. She took them in two parts—the earlier in July 1897, and the final in June 1899. Her success in the latter was indeed a triumph, for the Braille in which the mathematical papers were set was unfamiliar to her, and some of the symbols were explained only a little before the examination began.

In 1900 Miss Keller's dream of going to college was realised, for in that year she entered Radcliffe. She is not slow to tell us that the realisation of her dream brought with it the realisation of drawbacks in college life unimagined before. There were three respects in which that life specially galled her. The one she felt worst was the lack of time. It would look, she says, as if people went to college to learn and not to think. "When one enters the portals of learning one leaves the dearest pleasures—solitude, books, and imagination—outside." The strain must have been unusually hard on her. As the lectures were spelled into her hands she was unable to take notes at the time. When she got home she jotted down what she remembered. Her home work was done on her typewriter—a means that deprived her of what may be to some students the advantage of illegible writing. "My professors had no difficulty in finding out how little I knew."

A second disappointment lay for her in the fact that though the student is brought face to face with the great and the wise, he too often has to look on them as mummies and not as living powers and realities. "It is possible," she writes, "to know a flower, root and stem and all, and all the processes of growth, and yet to have no appreciation of the flower bathed in heaven's dew." She felt that at college her enjoyment of the great works of literature was marred by too much explanation, and not sufficiently fostered by depth of sympathy.

Her greatest objection of all was the bugbear of examinations. But though she chafed at them she could laugh at them, as the following humorous description of answering a question well shows :—

"'Give a brief account of Huss, and his work.' Huss? Who was he and what did he do? The name looks strangely familiar. You ransack your budget of historic facts much as you would hunt for a bit of silk in a rag-bag. You are sure it is somewhere in your mind near the top—you saw it there the other

day when you were looking up the beginnings of the Reformation. But where is it now? You fish out all manner of odds and ends of knowledge—revolutions, schisms, massacres, systems of government; but Huss—where is he? You are amazed at all the things you know which are not on the examination paper. In desperation you seize the budget and dump everything out, and there in a corner is your man, serenely brooding on his own private thought, unconscious of the catastrophe which he has brought upon you."

But though college brought its disillusionments she was by no means unappreciative of its many real advantages. Among these she included the companionship of fellow-students, the inspiration of the real teacher, and the acquisition of "the precious science of patience, which teaches us that we should take our education, as we would take a walk in the country, leisurely, our minds hospitably open to impressions of every sort."

Her college days are behind her now, and doubtless in retrospect they are surrounded with that halo of which the climbing of the Hill Difficulty almost robbed them. We think of Miss Keller no longer as the toiling undergraduate, but as a distinguished *alumna* of her college and as a maker of books.

In books she has indeed found priceless possessions. They are to her all that they are to us and eyes and ears beside. "I do believe I sleep on books every night," she says in one of her letters. And no wonder. "Literature is my Utopia. Here I am not disfranchised. No barrier of the senses shuts me out from the sweet, gracious discourse of my book-friends. They talk to me without embarrassment or awkwardness." Her first real interest in books was aroused by *Little Lord Fauntleroy.* After that came Lamb's *Tales*, Hawthorne's *Wonder Book*, Dickens' *Child's History of England, The Arabian Nights*, and *Swiss Family Robinson.* Kingsley's *Heroes* opened the way for the later enjoyment of the *Iliad.* The Bible awakened little response in her at first. Later on its joy and inspiration gradually revealed themselves to her. She expresses, however, a very strong desire that many of its ugly and unpleasant details might be eliminated. The deep comfort of the Bible has come to her in the message that "the things which are seen are temporal, but the things which are not seen are eternal."

One reading of *Macbeth* was sufficient to stamp every detail of the story for ever on her memory. Shylock aroused her pity,

for no one seemed to be ready to give him a fair chance. Carlyle she likes for his ruggedness, Wordsworth because he teaches the oneness of man and nature, Hood for his surprises, Whittier for his enthusiasms, Scott for his dash, and Lowell for his optimism.

English literature does not exhaust the range of her interest. Greece and Rome as well as France and Germany contribute their quota to her restless, absorbing mind. In one of her letters she writes, "I think Greek is the loveliest language that I know anything about. If it is true that the violin is the most perfect of musical instruments then Greek is the violin of human thought." Books of literature and history she is constantly reading, but perhaps we shall not be far wrong if we surmise that mathematical books have no place in her library. "I am afraid I have not a mathematical mind," she says in one of her letters, "for my figures always manage to get into the wrong places." Later on she laments that algebra and geometry continued to defy her efforts to comprehend them. Perhaps her attitude to the study is some explanation of her difficulty. "I cannot see," she confides to a friend, "why it is so very important to know that the lines drawn from the extremities of the base of an isosceles triangle to the middle points of the opposite sides are equal. The knowledge doesn't make life any sweeter or happier, does it? On the other hand, when we learn a new word, it is the key to untold treasures." To Charles Dudley Warner she writes, "I am sure the daisies and buttercups have as little use for the science of geometry as I, in spite of the fact that they so beautifully illustrate its principles."

In beginning this sketch we noticed Mark Twain's high estimate of the interest of the character of Helen Keller. In bringing our sketch to a close we may touch upon some of those points round which the interest of her life more particularly gathers.

The first point of interest, we should say, is to be found in the world which she has disclosed to us as distinctively her own. The world in which she lives has many affinities with ours, but its values are necessarily different. One fundamental point makes this clear at once. It is an article of Helen Keller's creed that "in touch is all love and intelligence." Her world is built of touch-sensations: no colour or sound brightens or varies it. Yet all these tactual sensations have a varied range of meaning to her. With her hands she can make out the comic as well as the beautiful. With her hands the finest gradations of feeling are experienced. "The hardness of the rock is to the hardness of wood what a man's

deep bass is to a woman's voice when it is low." The hands of others speak to her in a language that cannot be mistaken. "I have met a bishop with a jocose hand, a humourist with a hand of leaden gravity, a man of pretentious valour with a timorous hand, and a quiet apologetic man with a fist of iron." Grief is as patent in the hand as in the face, and so is beauty. And while the face can be controlled, the hand is generally left without restraint. It tells its story, therefore, without cloak. "I have clasped the hands of some rich people that spin not and toil not, and yet are not beautiful. Beneath their soft, smooth roundness what a chaos of undeveloped character. I am sure there is no hand comparable to the physician's in patient skill, merciful gentleness, and splendid certainty."

Touch, too, reveals the finer vibrations that to us come as sounds. A Southerner's drawl is to her very different from the Yankee twang; for her fingers can feel the vibrations of the speakers. The rustle in the grass and the hum of bees are not foreign to her. Heat-waves and sound-waves play upon her face and imagination supplies what to hearing is denied.

But if touch so characterizes and interprets the world in which she lives, not far behind it, indeed perhaps on an equality with it, comes smell, which she speaks of as "the fallen angel." The sense of smell has told her of a coming storm hours before any sign of it was visible. Every house has to her its own smell. An old-fashioned country house is recognised by its having several layers of odours. When there is no wind, it is easy for her, by smell, to locate a hayfield, a country store, a garden, a barn, a grove of pines, a farmhouse with the windows open. She has no difficulty in distinguishing the carpenter from the iron-worker, or the artist from the mason. The odours of the materials in which they work cling to their garments. There is a person-odour too, which tells her many a tale. All infants have the same scent—pure, simple, undecipherable. About six or seven they begin to have individual odours, and these develop with the bodily and mental powers. "The sensations of smell cheer, inform, and broaden my life."

Through these senses come the materials for an active imagination, and in that imagination we may note a second feature of interest in her personality. Her world would be a poor one, she confesses, if she were not blest with imagination. It is that power which transforms her garden from

a silent patch of earth with sticks of various shapes and smells in it into a bright, beautiful, living source of pleasure. By imagination she enters into the feelings of others, and makes us enter into hers. While touch can give her only part by part, imagination, "not tethered to certain points, locations, and distances," pieces the parts together and makes a harmonious whole. Here again comes in another great principle of Helen Keller's life—"the real world exists only for the mind." If she tries, she tells us, to force touch to pervade the whole universe and fill it with warmth and reality the whole vanishes. But "restore to the artistic, comprehensive internal sense its rightful domain, and you give me joy which best proves the reality." Imagination has beautified life for her: it has kept her from repining, for it has supplied the deficiencies of sense: and it has wrought in her an abounding sympathy for others, which more than once she has been able to evidence in a most practical way.

But if Helen Keller owes so much to imagination she owes still more to downright hard work. And in her perseverance and pluck may be found a third feature of her interest. It seems so natural now for us to think of her as reading, writing, and speaking that it is hard to realise that proficiency in these was the result of years of determined effort. There would have been abundance of excuse for her if she had put the task of acquisition by, as being beyond her strength. But dogged persistence marked her from the first. When she learned that words had meanings she could hardly lie abed in her anxiety to add another name to her store. Long and exhausting hours she spent in learning to write, while the struggle to perfect speech still goes on in the face of serious obstacles. Her college course was a triumphant example of the wonderful results of application. What a world of pathos there is in the sentence, "It takes me a long time to prepare my lessons, because I have to have every word of them spelled out in my hand." But the pathos is made no ground for lack of advance. She who could write thus has, by indomitable pluck, assimilated a mass of knowledge which others to whom all senses have been vouchsafed might well envy; she has cultivated a bright and attractive literary style, while all that she writes is marked by buoyancy of feeling and freshness of outlook.

In this buoyancy we notice the last feature of her interest to which we shall advert. Above all things Helen Keller is an optimist. With glowing energy does she rebut

the charge of a shallow optimism. She knew what it was to live in darkness and captivity. From these, at a little word from the fingers of another, she escaped. And "Can any one who has escaped such captivity be a pessimist?" she asks in unanswerable challenge. The world is full of suffering, she admits, but it is also full of the overcoming of it. Her bounding joy in life would delight the heart of any pragmatist. "I proclaim the world good," she writes, "and facts range themselves to prove my proclamation overwhelmingly true." Work lies to her hand and a desire to do it. It may not be work on such a scale as others will undertake, but the very fact that it is work makes it precious. For the world is moved along not only "by the mighty shoves of its heroes, but also by the aggregate of the tiny pushes of each honest worker." She has no belief in the absence of evil in the world, but a strong belief in the preponderance of good, and along with that there has always been with her an unstinting readiness to cooperate with the good, so that it may prevail. It is the optimist who moves with progress and hastens progress. Schopenhauer and Omar make the world as hollow as they find it. To this heroic soul the times are not out of joint. Some temples in which men have worshipped ~~have~~ fallen, but more stately ones have risen in their place. We are the inheritors of all the past attainments of man: and more than that the dreams of those who went before us "have become our clear realities." In this lies our sure confidence for the future.

Such a ring of gladness ~~pervades everything~~ which Helen Keller has written that looking at the words alone we might, with good reason, take them to be those of one of the most fortunate, one of the most fully equipped of this earth's workers. But the fact remains that they are the words of one whose fight in the battle of life is for ever handicapped, whose world is brightened by no colour, cheered by no sound, whose night is as day and her day as night, whose soul, despite imagination, sympathy, humour and optimism, knows but a fraction of that companionship which is as life itself to us, and dwells apart in a loneliness and isolation to which, with gratitude we confess it, we are complete strangers. Yet it is this undaunted spirit who states afresh the creed of the optimist, and as she states it makes it her own. We cannot more fittingly conclude this sketch of Helen Keller's life than by quoting this creed—a creed which in her own life has found its consistent expression and which to our lives sends forth its chivalrous

challenge. It runs as follows :—" I believe in God, I believe in man, I believe in the power of the spirit. I believe it is a sacred duty to encourage ourselves and others; to hold the tongue from any unhappy word against God's world, because no man has any right to complain of a universe which God made good, and which thousands of men have striven to keep good. I believe we should so act that we may draw nearer and more near the age when no man shall live at his ease while another suffers."

WILLIAM MESTON.

THE EDUCATIONAL VALUE OF MATHEMATICS AND PHYSICS.

THE boast of Oxford University has been, and still is, that it produces men; and in this connection the advantages of a classical education have often been discussed. Comparatively seldom has the value of mathematics and physics as a discipline been estimated, and then as a rule in a one-sided way for polemical purposes; it may be interesting and helpful if we take a broader view.

Before we go further it would be well to call attention to a fact, almost obvious but too often ignored. No study can have its characteristic beneficial effect on the student who refuses the boon: classics will give culture to one by nature a barbarian, but hardly against his will; history will not open the eyes of one who prefers blindness. If the years of college life are to give us their best gifts, we have need of the humble heart, the open mind, and the love of wisdom.

Real talent for pure mathematics is very uncommon. The mathematical tripos must attract most of the boys in England of such tastes and yet Cambridge does not produce more than two pure mathematicians a year. They belong to a fairly definite type; they absorb knowledge without the effort others have to expend; by twenty-two they have made important contributions to the Royal Society or the London Mathematical Society; for recreation they read foreign periodicals or Cayley's works; and as a rule they are adepts at chess. On the other hand they are apt to be children, regarding the world in which most men live with as much wonder as others do theirs. Their life is not to be coveted by outsiders, and there is a distinct danger that those without their talents should attempt it. Yet that is the

life for which the student who devotes himself to pure mathematics is preparing; and in nine cases out of ten it is a serious mistake.

The reader may wonder why applied mathematics does not fall under the same condemnation. The reason is that here we have more contact with life, and also the distinction between the master and the merely competent is not so marked. At the same time it should be remembered that in mathematics, unlike the more humane studies, a second-class honours degree is as a rule of little use; no one should take it up as his principal study who cannot hope to excel in it. For this, a very decided liking for the subject is necessary. As one's studies proceed, it becomes more and more difficult to keep up a sustained interest in them, and therefore to pursue them both steadily and actively. Some students are inclined to wait for times of energy and inspiration to begin work, while others plod along in a lifeless way; by neither method can much good be done.

In what does the value of a mathematical discipline consist? In the main, we should say, in the high standard of work it exacts. Languages can be studied when one is half asleep, for the words and phrases will still make a subconscious impression, but for mathematics anything less than complete and active attention counts for practically nothing. We are afraid the Madras student does not realise this, and attempts to make up by long hours for half-hearted work. To a great extent, no doubt, the excessive number of lectures must be admitted as an excuse for this lack of application, yet a very few hours of study are sufficient if they are strenuous. Another test of character is to be found in the distribution of the student's time between the different parts of the subject. Some claim more attention because he is good at them, others because he is bad. The constant necessity for application and decision is an excellent training for responsible positions in after-life.

Other things also the receptive and painstaking student will learn. A passion for truth we may expect him to possess. He has realised that truth may be more difficult to reach than if it were at the bottom of a well. Other studies would no doubt teach the same lesson; but he knows that truth exists wherever it may be concealed, and that it must eventually be discovered; what to others is a hope or at most a faith is to him a fact. Truth is also to be sought amidst our daily life, and we may hope that he will not fail to respect it there. He has had,

and it is one of the most difficult of his tasks, to learn to be incredulous (though open-minded), and the fallacies he has made it his practice to avoid, he will surely detect in the reasoning of others and abstain from committing himself. To him sophistical arguments, unfair generalisations and other insincerities of the orator and the journalist should be impossible. This love of truth ought to show itself in the frank avowal of the limits of one's knowledge. Nothing has retarded progress in the sciences so much as the refusal to confess ignorance: in an individual this is inexcusable, but when the experts in a subject combine to mislead the less instructed, it is treason. The dogmatic statements of the elementary text-book are often amusing, yet they should be painful. In this respect it may be claimed that mathematicians set a good example; yet, even so, there is room for improvement.

There are two new branches of the subject we should like to commend to our readers. The logic of mathematics—much of it may be found in treatises on the theory of functions of a real variable—forms an interesting study, and as the literature is limited, it would not be difficult to master, and so it affords an opportunity for those with limited leisure to do original work of value. With its important philosophical and even psychological bearings, it ought to be attractive to Indians.

The other study, which has scarcely got a name as yet—'biometrics' cannot be considered satisfactory—is that due to the exertions of Sir Francis Galton and Professor Karl Pearson. It relates to the statistics of living things, not so directly as a rule to those of the economist. Its methods have been adopted by the Meteorological Department of India to aid, for example, in monsoon predictions; and many other applications will no doubt be made before long. To those mathematicians who are not averse to arithmetic this extension of the calculus of probabilities can be strongly commended.

As we have already said, mathematics and especially pure mathematics is a very insufficient mental diet; physics and, if possible, practical physics should accompany it.

The first requisite for the physicist is a thorough training in those branches of mathematics which are necessary for him. The solution of any problem in physics is given in mathematical language; so the student who is not acquainted with that language will require to employ an interpreter, almost always vague and

often untrustworthy. For a professed physicist the amount to be required for the Madras honours degree in mathematics will be scarcely sufficient. We mention this to encourage those who are attracted to physics not to neglect their mathematical studies, and to warn those who dislike mathematics that natural philosophy is not for them.

Besides the mathematical language in which the problems are worked out, there is to be learnt the one in which its problems are stated. The right employment of this language demands what we may call the 'physical imagination.' Physics cannot give us a single view of the universe, and, if it could, it would not be amenable to mathematical treatment. A number of separate conceptions are presented—just as in the drawings of a building there will be plans and sections of various parts and of some smaller parts on a larger scale showing more detail—and the appreciation of these conceptions and the choice of the appropriate one for a particular problem demands a specially educated mind.

An example of what we mean may be given from engineering, which we may call applied physics. Some years ago part of the roof of Charing Cross Station, a great London terminus, fell, causing some loss of life, and Sir Benjamin Baker was summoned to give advice as to the safest method of securing against farther collapse. He has described how, there and then, he had to imagine the strains in each member, and decide which required relief, and how support could be given without endangering the lives of the workmen. The problem was a complicated one, and the methods of the drawing office were not applicable; for one thing, the data were quite vague, for another an instant answer was required.

If this imagination is properly cultivated, it is not necessary in one's college days to go deeply into every branch of physics. In the more advanced examinations in physics arranged for students whose mathematics is limited, questions are too often asked which demand an acquaintance with the details of So-and-so's apparatus, and this cannot be condemned too strongly. That such a minute knowledge should be required in one division of the subject is proper, so long as the interest is not purely historical or biographical, but over the whole area it cannot be acquired without an expenditure of time and a dissipation of energy very

detrimental to the more important parts of the subject, mathematical physics and actual laboratory work.

With the imaginative or constructive we may associate the critical faculty. We read lately that to plunge in thought is the last thing that the modern Hindu dreams of doing, and there is some foundation for the charge. If the student would spend less time over his books and more in walks, discussing with himself or a friend the bearings of the theories he has heard propounded in the lecture-room, he would find it improved his grasp. It is true of mental food as of physical that we are nourished only by what we absorb, and not by all we swallow. Repletion leads to indigestion; and while few can escape the acute form of that malady, that the majority of Madras students should be chronic sufferers is surely an avoidable evil.

Practical physics can easily make good its claim to a place in a college curriculum. It serves to illustrate the theoretical part of the subject; to make use of a law gives confidence in its validity. (To the heuristic method of leaving the pupil to construct laws for himself from his own observations, the chief objection is the extraordinary expenditure of time involved; as Mr. H. G. Wells says in *The Food of the Gods*, a student of exceptional ability and industry may in several years learn almost as much as could be got out of a shilling text-book in a fortnight.) A certain measure of manual dexterity will be acquired, probably at considerable cost in time and self-esteem; and as a result the student should look with more respect on the skilled workman, whom purely literary studies must tend to make him despise. He becomes accustomed to long periods of waiting, and to hours of intense activity, to take cheerfully the destruction of his apparatus or the discovery that for some reason or other his results are valueless. He acquires by practice instead of precept the philosophic disposition. He becomes fertile in ingenious but simple expedients.

In certain laboratories, especially those, we believe, for engineering students, the apparatus tends to be too good. In order to economize time, it may be necessary to reduce the student's part of the work to 'Turn the handle A, and read the scale B,' but this is not practical physics as we understand it. The time apparently wasted in getting wires connected and lamps adjusted may be almost the most valuable part of the training. Even for research work, simple apparatus may be preferred; it is less

likely to go out of order, and is more easily set right. It can be rearranged and added to with greater freedom. The average worker in the Cavendish Laboratory at Cambridge, in which so large a proportion of the new theories of matter and electricity have been worked out, seems quite content with apparatus mainly composed of perforated zinc and sealing-wax and twine. In this the laboratory follows the tradition established by Sir Joseph Thomson's predecessor, Lord Rayleigh.

Lord Rayleigh may be taken as the type of a physicist. His grasp of mathematics is shown in the power and ease with which he handles weapons which are apt to be clumsy in the hands of others. Still more remarkable is the way in which he utilises the results he has thus obtained. This faculty of interpretation is closely connected with his possessing in a supreme degree the physical imagination we have referred to. For so great a physicist, one is sometimes tempted to think the amount of work he has done is little in bulk, but the standard is irrelevant; his service to science cannot be measured by counting the number of pages in his collected works. It was said of Stokes that the greater part of his work was in other men's papers. Whether this is true of Rayleigh in the same sense we have no means of knowing, yet the idea is the same; time and again he has set physicists right. The great beauty of his papers calls for admiration. As a rule a French mathematical work is easier to read than an English one, mainly, we suppose, because Frenchmen are as interested in the road to their destination as in the safe arrival there. Rayleigh and a few others have shown that it is possible to write mathematics in good English, and so have left the others without excuse. The good artist will create if he does not find a responsive medium. In another generation mathematics may be written almost entirely in symbols, the little explanation that is necessary being, it may be, in Latin without terminations, as is done now by Peano, the leader of the small band who are investigating the logic of mathematics; but till that day comes it is surely desirable that mathematicians should be as careful in the expression of their ideas as in their formation.

That Lord Rayleigh is also distinguished as a chemist reminds us of chemistry and its relations to physics. We are tempted to call it a somewhat undutiful daughter. Chemists are apt to be dogmatic, a fault the physicist is content to ascribe to their too narrow education. Their ideas about the atom are in process of

being shattered by the discovery of the properties of radio-active bodies, and instead of being delighted at the progress of science, they growl like the dog deprived of a bone. Such at least seems the tone of the presidential address to the Chemical Section of the British Association at Winnipeg—querulous to the verge of absurdity.

The new courses should mean an opportunity for advance in these subjects in Madras; but it should be remembered that, after all, it is only an opportunity, to take full advantage of which will demand the energies of every one concerned. Boards of studies will have to be on the watch to amend syllabuses where they are out of date or have proved unworkable (it is a pity that there is not provision for a thorough revision, say every ten years); examiners must endeavour to raise the quality rather than the quantity of work done; and professors and students must co-operate in aiming at the assimilation of knowledge as more important than its mere acquisition.

Yet it is chiefly in the schools that the improvement has to take place. It is not that the schoolmasters are to blame, it is rather the whole system that has been in fault and it would not be easy to apportion the responsibility for the continuance of its defects; but the burden of improvement must mainly fall on the schools. The greater flexibility in the school curriculum which will result from the adoption of the School Leaving Certificate scheme will be of great assistance. The boy whose ability is under the average will receive some recognition for his work, and yet not be allowed to encumber the colleges. Again, even the boy above the average will find it profitable to stay at school a year or two longer to improve his knowledge of English and to master the fundamental principles of the subjects of the group he is to take up. With these he must be perfectly familiar, and for this school methods with their drill and repetition are more appropriate than the more formal college lecture; also the syllabus, should there be one, must be more limited in its scope than that lately drawn up for the matriculation examination, which seems more appropriate for B.A. candidates than for boys. The danger of not seeing the wood for the trees must be carefully kept in mind.

When the new courses have been got into working order, the University will have to provide for post-graduate study. It has already in outline a scheme for research scholarships, but that is

not sufficient. Many men of considerable ability are not fitted for original work, and few can afford the time it consumes. Moreover, research work in physics will no doubt be developed at the Tata Institute, and thorough training in the mathematics and the practice of physics is rather what the University should supply.

We may note that the University has, by accident possibly, lost the power to confer higher degrees in Arts. That few would merit them and only a small number of the deserving have the leisure to do the necessary work is a matter of little importance; the goal should be there for the student or even the schoolboy to aim at.

Yet, after all, we must go back to the point from which we started. The duty of a University is to produce men, men who have passed through a discipline sufficiently severe to steady them and give them that combination of humility and self-reliance that best answers the needs of the world outside. The man, not the scholar, is the University's proper aim. How far an education in mathematics and physics, and how far the training of a mathematician and physicist, provide these qualities we may leave to our readers to judge.

EDWARD B. ROSS.

NOTES OF THE MONTH.

THE Indian Councils Act of 1909 has been brought into operation by the Governor-General in Council. As the importance of this new Act can hardly be over-estimated, the 15th November 1909, the day on which it came into force, will be one of the outstanding dates in the history of India. We are not going to attempt a criticism of the measure or a forecast of the future, but it may be useful to point out one or two of the chief changes that have been introduced, especially those that affect this Presidency. The most important change, in some ways more important even than the enlarging of the Councils, is the fact that in all the Provincial Councils the non-official members must be in a majority. The Governor-General's Council is to consist of thirty-five officials and thirty-two non-officials, but the Madras Council is to contain nineteen officials and twenty-six non-officials. The maximum strength of the Madras Council is to be fifty. Its composition is at present to be as follows:—Two members of the Executive Council; the Advocate-General; twenty-three additional

nominated members of whom not more than sixteen may be officials, and one of whom must be a representative of Indian commerce, and two others experts who may be either officials or non-officials; nineteen elected members, of whom one is to be elected by the Corporation of Madras, eight by Municipalities and District and Taluk Boards, one by the University of Madras, four by the land-holders, one by the planting community, two by Muhammadans, one by the Chamber of Commerce and one by the Trades Association.

Under the old Act persons who were elected were merely recommended for nomination by the Governor, but now those who are elected have if otherwise eligible a right to sit in the Council. Speaking generally only those persons are eligible for election by a constituency who are themselves voters in it. This condition will tend probably to make prominent citizens more anxious to serve on municipal and other local government bodies than they have sometimes been in the past.

The non-official members of the Madras Council are also to elect two members to the Viceroy's Council. To give a strong minority a chance the cumulative vote has been introduced, so that a voter may give two votes to one candidate. The normal term of office has been extended from two years to three.

The Viceroy's proclamation concludes with the following estimate of the results of the scheme, which is worthy of quotation :—" It is a source of great satisfaction both to the Viceroy personally and to the Members of his Council that the deliberations, which have extended over the greater part of Lord Minto's Viceroyalty, should have achieved their purpose before he lays down the office of Governor-General. The constitutional changes that have been effected are of no small magnitude. The Councils have been greatly enlarged; the maximum strength was 126; it is now 370. In the place of 39 elected members there will now be 135, and while the electorates of the old Councils had only the right to recommend the candidate of their choice for appointment by the head of the Government, an elected Member of the new Councils will sit as of right and will need no official confirmation. Under the Regulations of 1892 officials were everywhere in a majority. The Regulations just issued establish a non-official majority in every Provincial Council. Nor has reform been confined to the constitution of the Councils. Their functions also have been greatly enlarged. A member can now demand that the formal answer to a question shall be supplemented by further information. Discussion will no longer be confined to legislative business and a discussion and ineffectual debate on the Budget, but will be

allowed in respect of all matters of general public interest. Members will in future take a real and active part in shaping the financial proposals for the year, and as regards not only financial matters but all questions of administration they will have liberal opportunities of criticism and discussion, of initiating advice and suggestions in the form of definite Resolutions.

"The Governor-General in Council feels that these momentous changes constitute a generous fulfilment of the gracious intention foreshadowed in the King-Emperor's Message to entrust to the leaders of the Indian peoples a greater share in legislation and government, and he looks forward with confidence to these extensive powers being loyally and wisely used by them in association with the holders of executive authority to promote the prosperity and contentment of all classes of the inhabitants of their great country."

ONE of the most important utterances on Indian affairs for some time past is the address on "The Place of India in the Empire" given by Lord Curzon at the inauguration of the new session of the Edinburgh Philosophical Institution. We have not space to enlarge on all his points, which have naturally attracted a good deal of notice and comment in the English and Indian press alike. While he gave but little emphasis to the material and commercial aspects of the question, it is important that they should be borne in mind. Of all the writers and speakers on Indian and Imperial affairs, how many are aware that India is at once "the largest producer of food and raw material in the Empire," and the largest consumer of British manufactures; or that "within the Empire Indian sea-borne trade is second only to that of the United Kingdom, exceeding that of Australia and Canada combined"? These facts are the evidence of a mutual implication of interests between India and the United Kingdom which cannot be lightly disregarded.

LORD CURZON is not concerned to deny that there are matters which call for readjustment. Just because the advantages to both parties in the union are so real, he is anxious that they should not be prejudiced by misunderstandings which a truer apprehension of possible grievances might have removed. It is impolitic, as well as ungenerous, to let any injustice continue, even though it may seem to those in authority a trifle compared with the substantial and undoubted advantages which India enjoys. The plea that the Empire must be impartial as well as strong is one that men of all parties will endorse. We think there is ground for encouragement in the facts which Lord Curzon himself refers to in the address—the growing recognition of India's

claims, as shown by her representation in the later Imperial Conferences, and the feeling which he himself expresses that in such important questions as University education and Imperial defence India also must be taken into the reckoning. That there have been oversights none can deny; but the earnest desire to remedy them, already evident, promises better things for the future.

ON the employment of Indians in the administration, his remarks are just and sensible. He points out that in the lower appointments the Indians employed "sweep the board." The only controversy affects the higher posts, especially in executive offices, which are now coveted for Indians by "the ambitions of the Nationalist party in India." Here, too, men of all parties are agreed as to the desirability of employing as many Indians as possible. The need for caution is, we think, rightly formulated by Lord Curzon, when he says that the question at issue is not "what is the *maximum* number of offices that can safely be given to Indians, but what is the *minimum* number that must of necessity be reserved for Europeans." The maintenance of British rule (on the necessity of which we are all agreed) demands a strong British *personnel*, and many posts require an equipment of special knowledge and acquirements or of special power to stimulate and direct native subordinates which India itself is not yet able to supply. That the inability of India to meet these demands is final and permanent, is not a foregone conclusion. But so long as it continues, Britain must still supply the officials that are required. Their number cannot be reduced without injury to that union between the two countries which we regard as indispensable to the best interests of both.

A COMMENDABLE feature of the address is the emphasis laid on the moral advantages of the union—not only to India, in the way of education and enlightenment, and the purifying of administration and public life; of those advantages we are often reminded—but also to Britain, to whose national character and achievement India is of paramount importance. If it is true that England makes India, it is also true that India makes the Empire. Lord Curzon strenuously denies that India is a mere "pendant" of the Empire, which can be detached without spoiling its symmetry. To cut India away from the Empire would very seriously damage, if it did not destroy, the Empire as a whole. That is a consideration which all who influence the destiny of India must take into account. The Empire has been, and should be, a power for good not only within its own borders but in the counsels of the world. And if India helps to give that Empire strength

and prestige, she need not feel (as some of her discontented children often seem to suggest) that she is at present a cipher in the world's life, ignored by other nations. It is not a vain thing if India can play a real part in making our world-wide Empire all that it is, all that it may be. "The best is yet to be." Good as it is, we feel that this Empire has not yet exhausted its powers, or accomplished all its mission for the world. Lord Curzon exhorts his countrymen to encourage in India the "sense of pride in the Imperial partnership;" if India responds to that spirit, and is loyal to her opportunities, we believe such pride is well-founded. A consolidated British Empire, in which India plays her part with the rest, promises untold good for the future of the world.

ANOTHER point suggested by the address is the amount of work that has been done by her foreign rulers for the conservation of India's own possessions and institutions. "It is to the Englishman that India has to look for the preservation of her vernaculars. Any attempt to revive or enforce their study at the expense of English is viewed with intense suspicion by the advanced Indian party as an attempt to rob them of their newly-won patrimony." We might instance further the preservation of ancient buildings and monuments, in which Lord Curzon himself has borne so honourable a part, and the accumulation, under English auspices and English stimulus, of masses of ethnological and anthropological matter which threatened to vanish unrecorded. To patriotic Indians, there is much ground for rejoicing in the fact of the British rule in India. We believe it is a gain to both peoples; and no effort should be spared to maintain it, to perfect it, and to rid it of any drawbacks which carelessness or want of sympathy has allowed to disfigure it.

MR. HENNIKER HEATON is known all the world over for his constant attention to postal questions in Parliament, and for the work he has done in helping to improve and cheapen postal communication. In a letter to the *Times*, he advocates the appointment of an Imperial Postmaster-General. The occasion for his plea was the almost simultaneous arrival and despatch of the Indian and Australian mails in London. The incoming mail often reaches London on Friday night—too late for delivery before the morning; the outward mail is closed on Friday evening, and leaves London at 9 P.M. An acceleration of the former by about twelve hours would make it possible to send an immediate answer to many letters, which must now wait nearly a week.

THE anomaly is serious; but the simple twelve hours' acceleration would not wholly remove it. Many letters could not be answered so hurriedly, and would perforce have to wait almost as long as at present; and in any case, Birmingham, Liverpool, Glasgow, and almost all the great towns of the country would not profit—London alone would gain by the change. Acceleration of the mails would bring a measure of benefit to all, but how to adjust the incidence of that benefit would be a very thorny question. The obvious ideal would seem to be to space the two mails as widely as possible over the week—say one on Saturday, one on Wednesday. But where are those days to rule—in London, or in the North? Similarly, at this end, Bombay gets an advantage which Calcutta. Madras, and Rangoon do not enjoy. But any readjustment, such as the despatch of the home mail from Bombay on Wednesday, would not be equally welcome all round. Moreover Australia has to be considered, to say nothing of places on the route. The solution of the particular point is, after all, a detail, which probably Mr. Henniker Heaton would not insist upon. But the appointment of an Imperial Postmaster, or Board of Control, with authority to settle these things as may seem best for the Empire as a whole, seems to be a desirable step.

ON the 26th October, Prince Ito, the Japanese statesman, was assassinated at the railway station at Kharbin by a Korean, from motives of revenge for personal and national injuries. The event is not altogether a surprise. During the early days of their occupation of Korea, especially, the Japanese aroused the hatred and mistrust of the Koreans by their high-handed and inconsiderate methods. It was to Prince Ito, who had taken the oversight of the country as Resident-General four years ago, that the amelioration of the Japanese régime was principally due. The assassination is not likely to benefit Korea; it is a serious injury to the life and politics of Japan. In all the striking events of the last half-century in Japan—in her constitutional transformation, in her military and naval reconstruction, and in her successful entry into world-politics and her victory over Russia—Prince Ito had borne a prominent and honourable part. In a memoir of the murdered statesman the *Times* says—"It has fallen to the lot of very few statesmen to preside for fifty years, with unbroken success and unfailing sagacity, at the rebuilding of their own country, and to still fewer has fate vouchsafed the opportunity of directing the feet of two nations into the paths of progress." The loss of Prince Ito deprives Japan of one of her wisest and most honourable counsellors at a time when the difficulties besetting her, domestically, in her foreign relations,

and in the development of Korea, call for all the resources of the highest statesmanship. Prince Ito commanded world-wide respect. He is one who not only shaped the destiny of his own country, but powerfully affected the course of the history of the world. That such a life should be cut off untimely by the crime of the assassin is deeply to be deplored.

THE disadvantages of receiving our news through the meagre intimations of the cable were brought home to many of us by the recent events in Spain, and their rather surprising sequel. Señor Ferrer, a man probably not known to many readers even by name, until death gave him notoriety, was condemned by Court Martial for complicity in the revolutionary riots in Barcelona, and shot. Immediately there ensued an extraordinary outburst of rioting in different parts of Europe—in France, in Italy, and in England—and even in South America. In Paris, the riot cost several lives before it was suppressed; in Pisa, it almost led to the destruction of the Cathedral. Newspapers, meantime, while giving copious details about the way the news of the execution was received all over the world, furnished but little information as to the original facts of the case. It is only after many days, when the coming of the mail brings fuller material, that we are able at all to gather what has been the ground of the widespread agitation over Ferrer's death, and what measure of justification can be pleaded for it. Before all comment, it is well to be sure what happened. Ferrer was tried before a regularly constituted Court Martial on charges which, if true, undoubtedly constitute treason and rebellion, and condemned to death—it is believed, by a unanimous verdict; the higher military authorities concurred in the sentence, and the Spanish Cabinet, after considering certain petitions in his favour, unanimously endorsed it. The demonstrations against the execution seem to have been partly due to the natural sympathy of the baser sort of Socialists or Republicans in the various cities, and we cannot regret their repression. But it is clear that there was also a widespread respect for Señor Ferrer as a pioneer of education and liberal ideas, coupled with a suspicion that his anti-clericalism, and not proved treason, was the head and front of his offending. For the educational work done by Señor Ferrer, we have a deep sympathy; and his character, as attested by his previous life, seems deserving of respect. But eulogies of his career, and the sacrifices he has made, are really irrelevant. The one vital question is whether he was or was not guilty of initiating disturbances at various places, and of heading armed bands in the attempted revolution at Barcelona. Numerous witnesses aver

that he was, and the Court Martial and Cabinet were evidently convinced of his guilt. On the face of it, we can only assume that his guilt was sufficiently proved; and in that case there can be no question of the justice of his execution. Good works and a good name by no means preclude the possibility that he was a revolutionary; nor do they lessen, but rather enhance, his responsibility as a disturber of the social order.

UNFORTUNATELY the circumstances of the case rather qualify the confidence which the average Englishman would like to feel that bare justice has been done. The fact that the proceedings of the Court were not public, and the apparently vindictive action of the authorities against the educational institutions connected with the accused, have combined to foster the suspicion that Ferrer fell a victim to malignant clericalism—a veritable martyr in the cause of freedom and progress. There has been nothing irregular or unconstitutional in the secrecy of the proceedings; it is characteristic of the Spanish Court Martial. But in view of the known character of Señor Ferrer, and the obvious fact that to the clerical party he had been for years a marked man, the Spanish Government should have taken special precautions to insure the approval of Europe by leaving no room for questioning the fact of Ferrer's guilt. If his guilt was conclusive, it needed only to be published; if not, extreme measures were a mistake, not to say a crime. We see no reason to doubt that the Spanish Government have met the claims of justice; we regret that they have not been sufficiently alive to the expediency of keeping the issue clear of all extraneous considerations. Spain cannot afford to imperil her reputation; in the present case, she has unhappily put a certain strain on the good opinion of her friends.

THE civilised world has been scandalized during the past few weeks by events in the political life of Greece. A military clique has managed to secure an extraordinary dominance over the ostensible government. At one point, it seems, the leaders were on the verge of suspending the constitution, and establishing a provisional government in the form of a military dictatorship. Formally, that step has not been necessary; but the dictatorship virtually exists. The civil government has no power to resist, but meekly enacts whatever the army leaders decree. That such a state of affairs should be tolerated is a sinister commentary on the freedom of modern Greece. There is something peculiarly opportune in the publication at this juncture

of a volume of essays by distinguished French scholars,* which might be described as a manifesto of moderate Philhellenism. The writers have, for the most part, no illusions as to the Greeks of the present day; but they are conscious of the debt we all owe for the past; and they have a real affection for the race; they esteem when they cannot admire. It is greatly to be desired that this temper should be more widely spread, and should influence international relations. Political greatness for Greece in the future is improbable; her often inflated ambitions should be discouraged. A certain restraint, and an undeviating rectitude, should be the keynote of her policy. So long as exhibitions like the present *tyrannis* are possible in Greece, the attitude of Europe is likely to be one of impatience, not unmixed with contempt.

THE Greeks raise interesting problems as to racial continuity. To a dispassionate spectator, there is something disappointing in the Greeks of the present; to call them by the same name as the men who fought at Marathon, as the masters of sculpture and drama, as the creators of logic and speculation, seems incongruous. But it is possible we go too far in idealising the Hellenes of the past. A year in a typical *polis* would probably be a trying experience for the most ardent Philhellene. Some critics have even questioned the description of the modern Hellenes as degenerate, on the ground that all their most conspicuous faults were evidently rampant in ancient Hellas. Notorious corruption, relentless faction, and a perennial self-indulgence occasionally chequered with outbursts of passionate energy, make up a very doubtful national or racial character. The Hellene is like Jacob—very encouraging to ordinary humanity. He does not dwarf us by an overwhelming intrinsic superiority; he shows how even faulty, and in some respects contemptible, souls can rise to conspicuous heights of greatness. The Greeks are hated by most of their neighbours; no doubt they were hated in antiquity. Perhaps they are not degenerate, if we look only at their vices; but where are the Solon, the Aristides, the Socrates, to transfigure the Greece of to-day?

THE month of October witnessed the session at Brescia of a body called the Dante Alighieri Society. Its name affords but little clue to its objects, which are not specifically concerned with the works or the memory of the great poet, but with the race of which he is one of the brightest of many bright ornaments. Every year hundreds of thousands of Italians leave their country for all parts of the world. In 1907 the total exceed-

* *Greece in Evolution.* By Th. Homolle and others. Fisher Unwin. 5s. net.

ed three-quarters of a million. This wholesale emigration is not an unmixed evil for the country. It relieves the pressure of a population which might otherwise encumber the industries and exhaust the resources of a country not conspicuous for its natural wealth; while the piety of the emigrants in remitting to parents and friends a share in the profits of their enterprise abroad serves to relieve her poverty. The Dante Society has no purpose of attempting to check the tide of emigration. But its members keenly desire that those who leave Italy should not cease to be Italians. By schools and libraries, by charitable institutions, clubs and societies, they are endeavouring to keep hold of those who emigrate, so that the Italians scattered over every continent may continue to cherish the speech and the spirit of Italy. The rapid growth of the Society to a membership of fifty thousand points to a widespread enthusiasm for its aims. All who feel the appeal of the sentiment of language must be so far in sympathy with the movement. But it raises interesting problems for the future. Emigration from Italy is immigration elsewhere; and the transplantation of Italians may not commend itself to other nations. In the United States the Italians form as much as a third of the total number of immigrants in a year. Hitherto, they have been willingly received, because the States have been so successful in assimilating all comers—Italians, Germans, Poles, and what not—and making good Americans of them, speaking the English tongue, and inspired by English ideals. If the Dante Society is successful in its aims, assimilation will become much more difficult. The Italian who insists on remaining an alien may be treated as undesirable. Admirable as the Dante Society's temper may be, we doubt whether such programmes are really salutary in the wider life of mankind.

SHAKESPEARE students may be interested in the discovery of a document that throws some light on the poet's financial stake in the theatres with which he was concerned. From this it appears that his share of the Blackfriars Theatre (one-seventh of the whole) and of the Globe (one-fourteenth) in 1615 could not be valued at more than £300 apiece, which is less than the estimates hitherto accepted as probable. It is noticeable that the Globe property is valued just double as high as the other. Incidentally, the document settles the boundaries of the Globe Theatre, which have for long been in dispute. The discoverer of these new facts, Dr. C. W. Wallace, is, as might be expected, strongly impressed with their importance. They are certainly of interest as showing something of Shakespeare's circumstances and of

his dealings with other men in the practical affairs of life. But they throw little or no light on his personality, and leave our estimate of his genius entirely unaffected. Their importance is distinctly secondary.

AN interesting discovery has recently been made among the belongings of the Tsar at the Peterhof Palace, consisting of some eight hundred pieces of a famous dinner service. It was made for the Empress Catherine by the great Josiah Wedgwood, and every piece (there were upwards of a thousand) was adorned with a distinct view of some mansion, park, country house, or landscape, in England. As a matter of fact, it was a search for pictures of Hampstead, many of which were recorded to have been included in the set, which led to the ransacking of the Peterhof treasures through which the service was again brought to light. Connoisseurs would regard the set as famous rather than beautiful, in spite of the elegance of the scenes depicted, as every piece is disfigured by the presence of a green frog. The maker received £3,000 for the service; but he must have been considerably out of pocket on the order. The decorative work alone cost upwards of £2,000, while the cost of collecting and preparing the necessary views approached £2,500. Its value as an advertisement, however, probably compensated him handsomely for the loss. It will be seen that the price paid for the service works out at something like six shillings a piece. The prices paid for early examples of Crown Derby and the best Worcester china were often higher still; in many cases, a service in silver would have cost less money. The costliness of the ware was chiefly due to defects in process, and to the large percentage of spoilt pieces.

LITERARY NOTICES AND NOTES.

Illusion. By J. E. Slater. London, Madras, and Colombo; Christian Literature Society, 1909.

IT will be within the recollection of many of our readers that after a term of service in India Mr. Slater was compelled, some five years ago, to return to England. Last year he was able to come back to India; and in November he delivered, first at Bangalore and afterwards at Bellary, an address on the subject of Illusion. This has now been published as a pamphlet by the C.L.S.

Mr. Slater refers to the Hindu conception of Māya, and to the insistence of such modern writers as Mr. Bradley on the coextensiveness

of the real and the spiritual. Ignoring the fallaciously superior reality of the material, he finds life in its reality to be one with the spiritual. The old controversy between science and religion is set aside, and under the leadership of such men as William James and Sir Oliver Lodge, science is learning to recognise the spiritual character of reality and the reality of such religious experiences as conversion. Experience forces on us the recognition of differences in the unity of the world, and in particular the differences which are involved in the fact of sin. Sin is a fruitful source of illusion; it is not itself an illusion, but a reality, though a reality that need not be accepted as final and unconquerable. As a consequence, in the struggle of life men often make false choices—setting values on things which are not borne out by reality. Here Mr. Slater turns to consider the national movement in India, where the danger of illusion is serious. Failure to allow for the evolution required, to recognise the moral and religious forces that control and shape the institutions of the West, may lead to ruinous discrepancies with the reality of life. A close study of the unity of races in England, and of the faith that has inspired her development, should guide the efforts of national aspiration in India. There is a glorious future in store; but clear vision of the coming good is needed, to make actual the great ideal that lies before us. "Nothing is too good to be true; for all good comes from God, the great Reality."

It will be seen that Mr. Slater touches on matters on which it is impossible to be brief, and at the same time conclusive. But his pamphlet suggests a timely doubt of the theories of illusion widely current. Sift phenomena, in order to exclude illusion, and you find certain realities emerging which are of first class value for the guidance and conduct of life,

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Easy Lessons in Indian History. By E. Marsden, B.A., F.R.G.S., M.R.A.S.

History of India for Senior Classes. By E. Marsden, B.A., F.R.G.S., M.R.A.S. London; Macmillan & Co., Ltd; 1909.

THE changes which have recently been made in the various educational codes, and in the syllabus prescribed by the Indian Universities, have made a thorough revision of school class-books necessary. In subjects like Civics and Nature-study, which were not previously included in any school curriculum, text-books must be prepared, adapted to local requirements; in history and geography, where new methods have been introduced, the old books must be re-written. Mr. Marsden, whose Indian histories are already well-known and widely used, is bringing out a new series of graded text-books written in accordance

with the schemes of study prescribed by the Educational Department. Two of these we have now before us. If we may judge by them the series will be just what Indian schoolboys require. The first book, which is entitled "Easy Lessons in Indian History," is an enlarged and improved edition of the author's historical primer, which has been in use for some years. It contains fifty-six very easy lessons in the history of India, chiefly in the shape of stories about well-known historical or semi-historical personages and events. The stories are well chosen, and the explanatory chapters, which deal with geographical and ethnological conditions, social customs, the meaning of dates and eras and so forth, are written in such a simple, lucid style that even little children will have no difficulty in understanding them. The maps and other illustrations are very good.

In the "History of India for Senior Classes" Mr. Marsden has tried to put into clear, connected and simple narrative form, so much of the history of India, down to the Muhammadan conquests in the thirteenth century, as is now required from candidates for the lower University examinations. No one who looks into the books will be inclined to deny that he has succeeded in his aim. A careful study of it has led us to the conclusion that the work could hardly have been done more thoroughly or efficiently. The introductory sketches and the chapters dealing with the origin and development of social and religious ideas, customs and institutions are as good illustrations of the true method of teaching history as any we have met with. In dealing with the narrative the author has taken advantage of the results of recent research, and has thus been able to give a fuller and more accurate account of the various kingdoms and dynasties of medieval India than is to be found in any Indian history. With regard to South Indian history in particular a great deal of interesting and valuable information is given, which has not hitherto appeared in print, except in the "Indian Antiquary" and the journals of the Asiatic societies. The chapter on Dravidian literature contains a very considerable amount of interesting original matter. Mr. Marsden frequently refers to the authorities whom he follows, and, where necessary, gives quotations from their works. There are thirteen maps to illustrate the political conditions in the various periods. With the exception of a few chapters which give a detailed account of the medieval kingdoms the book is eminently readable. It will make an admirable class-book, if properly used. It is impossible to avoid burdening a narrative with a mass of somewhat dry details when endeavouring to bring the history of a continent within the compass of a class-book; but it is to be hoped that teachers and examiners will treat such details as meant for purposes of refer-

ence and consider an acquaintance with the general course of development and its great outstanding events as all that is required from students who are not making a special study of history.

A Waif's Progress. By Rhoda Broughton. London; Macmillan and Co., Ltd.; 1909. Price 7*d.* net.

THIS novel, originally published in 1905, has been added by Macmillans to their Sevenpenny Series, which already includes such favourites as *The Forest Lovers* and *Elizabeth and Her German Garden.* It is an interesting rather than a pleasant story to read, chiefly noteworthy for its skilful delineation of character. Probably it would not greatly appeal to Indian readers; to those unfamiliar with the society it depicts, it would give perhaps an exaggerated view of life as it is. Certainly other books in the series are better suited to the needs of the Indian public.

Boswell's Life of Johnson. Selections edited by E. A. J. Marsh. London; Geo. Bell and Sons; 1909. Price 1*s.*

THIS selection of some hundred pages confines its interest to Johnson's own life and personality. It is intended to form part of the third year's reading in Bell's course for secondary schools, and may very well serve to whet the young reader's appetite for the complete Boswell. The notes are brief, and include short biographies of the persons mentioned in the selections.

Hakluyt's Principal Navigations. Selections edited by the Rev. A. E. Hall. London; Geo. Bell & Sons; 1909. Price 1*s.*

A BRIEF life of Hakluyt, a glossary, and a short bibliographical note, are the only additions made to the selections themselves, which include some of the most interesting of the voyages—Drake's Attack on the Spanish Fleet at Cadiz, the First Voyage of John Davis, and half-a-dozen others. Hakluyt is too voluminous for the average modern reader; this selection, intended for use in secondary schools, may help to reestablish him in the esteem he deserves.

Arnold's English Texts (various). Edited by H. B. Browne, M. A. London; Edward Arnold. Price 6*d.* each.

THIS is a series of interesting little books, which should be useful for fifth and sixth form work in schools. They are clearly printed, and neatly bound in red linen covers. Three of the volumes contain poetry

—*The Song of Hiawatha*, *Marmion*, and *Idylls of the King*. The rest of the twelve received are prose works, including fiction in *Hereward* and *The Cloister and the Hearth*, natural history and travel in White's *Selborne*, *A Naturalist on the Amazons*, and *The Bible in Spain*, and biography in Southey's *Life of Nelson*. A short preface gives some idea of the origin of each book, and none of them is over-annotated. Unfortunately, no single work is published intact. All are abridged—some are hardly more than fragments; and a considerable amount of modernising has been introduced. This is a pity. Handy and inexpensive texts are greatly needed; but the truncated reprint, apart from a volume of selections for use as a reader, has little to commend it.

Black's Geographical Pictures. Series VIII. Mountains. By S. M. Nicholls, M.A. London; A. and C. Black; 1909. Price (per packet) 6*d*.

THE complete series comprises three packets of six pictures each; but a smaller selection of six pictures, for the price of a single packet, may be obtained on application. The pictures, which are photographic prints of first-rate quality, are accompanied by a paper of notes on the structure and configuration of mountains generally, and also on the particular pictures, with questions appropriate to each. The notes are so clear and illuminating that even a layman in the subject might soon learn from them and use them to teach others. Simply as they stand, the pictures and notes together form a most useful piece of equipment for the study and teaching of geography; accompanied by the use of a text book, or a good lecture, they would be invaluable. We strongly commend the series to the teachers and managers of schools. If geography is to bring a real knowledge of the world we live in, and not a mere accumulation of parrot-lore, it is with just such helps as these that the work must be done.

LITERARY NOTES.

THE book of the month is undoubtedly the *Life of Principal Rainy*, by Mr. Carnegie Simpson. It has been received with a chorus of praise, in which, so far as we have seen, there is hardly a dissentient voice, except in one particular—Mr. Carnegie Simpson's defence of Dr. Rainy in the Robertson Smith case. Even in that incident the revered Principal is not without his defenders, but we imagine his action at that time will not be justified in the judgment of posterity. Apart however from this episode, which it took Rainy some years to live down, there can be no doubt that he will be enshrined in the minds of his Church as

one of the noblest of her sons. The *Spectator* says, "Rainy was assuredly the greatest churchman of his day in a land where the Church still attracts a high share of the talent of her people, and in the history of his communion he stands second only to Chalmers, to whom all men are second."

"A MAN OF KENT" in the *British Weekly* speaks as follows of the announcement that "The Man Shakespeare and his Tragic Life Story," by Frank Harris, will soon be published,—"Mr. Harris, to my mind, is our finest Shakespearian student. Play by play, we are told, Mr. Harris has reconstructed 'the finest spirit that has yet been born among men,' telling us in his preface that 'this tragedy of tragedies, of which *Lear* is only one scene—this rise to intensest life and widest vision and fall through abysms of despair and madness to exhaustion and death—can be followed, experience by experience, from Stratford to London and its thirty years of passionate living, and then from London to village Stratford again, and the eternal shrouding silence.' Mr. Harris finds that Shakespeare's life as it is autobiographically depicted in the plays was a strenuous one, and involved a love affair of tragic intensity, only the beginnings of which were indicated in Shakespeare's Sonnets." This very likely may be so, but we imagine proof will be extremely conjectural.

THE *Bookman* for October is a Tennyson Centenary double number, and contains a striking variety of photographs of the poet. The famous Watts painting is of course reproduced, but the place of honour is given to a chalk drawing by Mr. Arnault, which though marked by lofty seriousness has nothing of the gloom of Watts.

DR. G. H. DABBS was Tennyson's doctor for twenty-five years and was with him at the last. He tells us that he was in many ways the most remarkable patient he ever had, and the most courteous. "I have read a great deal and heard a great deal of the difficult man he was to get on with. Such testimony is strange to one who often saw him in considerable suffering, and yet always found him tolerant, full of equanimity, and patient to a wonderful degree......With the shadow of death upon him he appeared to me to become more and more bravely gentle and considerate."

THE same number gives a sketch of Mrs. Penny, so well-known in Madras, whose novel, *The Unlucky Mark*, has just been published. Mrs. Penny has wisely chosen to make South India the scene of most

of her novels, and the last is no exception, the scene being laid at Bangalore and the Government Remount Depôt there.

THE *Times* speaks as follows of the little book of sixty pages which has been issued containing Meredith's last poems. "In this little book...there is proof of the persistence of genius and faith into the last years of a long life. It is what we should expect, for the faith of Meredith was of a kind not to be shaken either by the changes of the world or by the changes wrought on him by time, and where faith endures genius is not likely to decay. Indeed in Meredith genius and faith were almost one, made of the same insight and passion."

THREE of the most interesting of the manuscripts of Meredith's novels have just been purchased by Mr. Pierpont Morgan for eight hundred pounds. They were given years ago by the author to his gardener, who for thirty years was more than a servant to him. The manuscripts are those of *Diana of the Crossways, Lord Ormont and his Aminta*, and *The Amazing Marriage.*

MESSRS. CONSTABLE announce the preparation of a memorial edition of the works of George Meredith, limited to fifteen hundred copies. It will include the unfinished comedy, *The Sentimentalists*, as well as other items not hitherto published; while the illustrations will include reproductions of many of the drawings made for the earlier works of Meredith by Millais, Du Maurier, Keene, and "Phiz."

THE Russo-Japanese War will not lose its interest for many years to come; and one of the most striking features in the War, for the military student or for the general reader, is the siege of Port Arthur. The Historical Section of the Committee of Imperial Defence has recently published an *Official History* of the siege. The *Times* reviewer pays a deserved tribute to the valour of the combatants on both sides, concluding with a sentence from the book itself: "the countries which produced the heroes of Port Arthur may well be proud of their sons."

MRS. LYNN LINTON'S *History of Joshua Davidson* has found a new parallel in the book recently published by Chatto and Windus, *The Son of Mary Bethel.* Apart from any value it may have in itself, it is significant as one more proof of the undying fascination which the life of Jesus has for the minds of men.

BOOKS on the making of modern Italy continue to multiply Among recent publications we may mention an edition of the *Posthumous Papers of Jessie White Mario*, the English wife of one of the Italian patriots, and an abridged translation of R. de Cesare's *The Last Days of Papal Rome*. Of higher value, in many ways, is Mr. George Macaulay Trevelyan's *Garibaldi and the Thousand*, which gives a vivid account of the beginnings of the Italian war of liberation.

THE autobiography of Henry M. Stanley has just been published, though copies have not yet had time to reach India. It is edited by his wife, and will contain many illustrations. Stanley's vivid personality is not yet forgotten and his association with Livingstone adds a special interest to his African experiences.

MRS. HUMPHRY WARD'S new story, *Canadian Born*, of which the first part appeared in the October number of the *Cornhill*, is being published at the same time in the *Revue des Deux Mondes* under the title, *George Anderson*.

ANOTHER book that will command a large sale is Kipling's *Actions and Reactions*, which has just been announced by Macmillans.

A WORK that will be awaited with keen interest is the late Father Tyrrell's *Christianity at the Cross Roads*, to be published by Messrs. Longmans.

SCIENCE NOTES.

THE keen competition between the electric and gas companies in the West is bringing about great improvements in the various methods of artificial lighting. The Cantor lectures, which were delivered this year by Mr. Leon Gaster, deal with this subject. The high efficiency of tantalum and tungsten lamps has led to attempts on the part of makers of carbon filament lamps to improve them. Mr. Gaster states that by a graphitising process patented by Mr. Howell a consumption of 2·5 to 3 watts per candle has been attained, and that the Hopfelt lamp, in which the carbon filament burns in an atmosphere of mercury vapour, has a consumption of only 1·5 watts per candle. The most efficient of the metallic filament lamps is the tungsten lamp, which has a consumption approaching 1 watt per candle and has a life, under good conditions, of 1000 hours.

ARC lamps have also been greatly improved of late. The chief improvement consists in the use of flame carbons, that is, carbons such that the light comes from a bridge of incandescent vapour instead of the tips of the electrodes. By this means Mr. Gaster states that a consumption as low as 0·2 watt to 0·3 watt per candle has been obtained. Flame carbons, however, have the disadvantage of burning away very quickly. In the enclosed regenerative lamp the access of air to the carbons is restricted, and thus a fairly long life is obtained. Small candle-power enclosed arc lamps have also been improved. The Regina arc lamp, in which air is excluded from the globe, consumes 0·8 watt per candle and lasts for 250 hours. Such a lamp meets the demand for a lamp of lower candle-power than the ordinary arc lamp. Incandescent lamps are, however, also being now made of sufficiently high candle-power to meet this demand, metallic filament lamps being made up to 1000 candle-power.

WHEN mercury vapour is used, we get a lamp of high efficiency but of peculiar colour, there being practically no red light in its spectrum. Attempts have been made to get over this drawback by mixing certain salts with the mercury and by using fluorescent materials, but no great success has been attained in this way. The most promising device for improving the spectrum is that of Dr. Küch, who uses a tube of special quartz glass which can stand a very high temperature. His lamp is said to have a consumption of only 0·27 watt per candle-power and to give a light with a distinct red element, its spectrum being broadened out into a more or less continuous band instead of consisting of isolated lines. Quartz glass allows ultra-violet light to pass through it, and the lamp is consequently of special value for photographic purposes, the destruction of bacteria, etc., while for ordinary illuminating purposes the glass envelope is made so as to restrict these rays.

IN gas lighting the great advance of recent years has been in the use of the incandescent mantle. Mantles in which greater durability and improved colour of the light emitted have been secured are now available, but, as a rule, mantles require renewing every 200 hours. A further improvement consists in the use of inverted mantles and burners. Mr. Gaster, however, maintains that the greatest advance in the use of gas has been the introduction of high pressure, which promotes an intimate mixture of gas and air and consequently favours complete combustion. For this purpose gas at high pressure may be used, or air at high pressure led into the burner,

or a mixture of gas and air at high pressure. With a low pressure installation, special arrangements have been devised to secure complete combustion. For instance, the Lucas lamp has a small fan driven by an electric motor, which receives current from a thermopile near the mantle.

OIL lamps are also receiving attention from the inventor. Mr. Gaster points out that the ordinary kerosine lamp gives good results when properly handled, and quotes the results of experiments made by Mr. Guiselin, who has demonstrated the advisability of keeping the reservoir in oil lamps well filled. For instance, the illuminating power was found to be improved by 20 per cent. when 700 cubic centimetres instead of 500 were kept in the reservoir. Many methods of incandescent oil lighting, that is, using vaporised oil with an incandescent mantle, have been devised. The Kitson system is a well known example of this. In this connection may be mentioned the petrol gas systems, such as Cox's and De Laitte's. A small percentage of petrol vapour is mixed with air and driven through pipes to the burners.

THE Hudson-Fulton centenary, which was recently celebrated with such enthusiasm in America, seems to have given undue prominence to the part taken by Fulton in the introduction of steam navigation. It ought not to be forgotten that the chief credit for this is due to Symington. In 1787 Patrick Miller of Dalswinton revived an idea of Savery's that vessels might be propelled by paddle wheels, and ran a boat on the Firth of Forth in which men worked a capstan which drove the paddles on each side. When Miller mentioned this to Symington, who was then exhibiting his road locomotive in Edinburgh, Symington said to him, "Why don't you employ steam-power?" Miller accordingly got Symington to fit a boat with a steam engine, and on 14th October, 1788, it was first tried with success on Dalswinton Lake. In 1801 another vessel, called the *Charlotte Dundas*, was fitted up by them and used to tow boats along the Forth and Clyde Canal. Fulton was the first to make the steamboat a commercial success in conveying passengers on the Hudson river.

HOW great has been the progress in steam navigation since Fulton's time! It was recently announced in the newspapers that the Cunarder Lusitania had crossed the Atlantic in four and a half days. Sailing from Daunt's Rock, at the entrance of Cork Harbour, it reached New York in 4 days, 11 hours, 42 minutes. The total distance run being 2,784 miles, the average speed was thus 25·85 knots. By this

performance this great ocean liner has not only excelled all her previous performances, but has beaten her sister ship and only rival on this passage, the Mauretania, by over two hours. The doings of the Mauretania, which was built on the Tyne, have hitherto given outsiders the impression that she was rather the swifter vessel of the two; and the belief that she "had the heels" of the Clyde-built ocean racer appeared to be confirmed by a magnificent run to New York in 4 days, 14 hours, 27 minutes, and her completion of the "round trip" in 9 days, 5 hours, 3 minutes. The new record made by the Lusitania places victory again to the account of the product of the Clyde yard.

RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

IN spite of the growing tendency of nations to resort to arbitration and other peaceful methods of settling international quarrels, the question of peace or war is one which has still to be frequently faced by those nations which through their position and influence are called on to take a part in shaping the future course of history. This question is directly the subject of the opening article of the October number of the *Contemporary Review*, and indirectly the subject of the article that follows.

In the opening article Lord Courtney of Penwith discusses the circumstances that gave rise to the Franco-Prussian War, with a view to discovering why that war was inevitable. A review of the relations of France and Germany before the war reveals to us, Lord Courtney says, great forces easily acclaimed as irresistible in their action and thus producing results which may be described as inevitable, while a minuter examination of details suggests particular moments of curving flexure when the inevitable was arrested or precipitated by the guiding wills of particular persons. He sums up the conclusion at which he arrives in two propositions, or, perhaps, two forms of the same proposition. First, he says, considering the tempers, traditions, and historic circumstances of men and of nations, every war that has ever happened has been inevitable; but secondly, no war which has not yet happened, however powerful may be the forces moving to its precipitation, can be pronounced inevitable until it has actually come to pass.

In support of the second of these two propositions Lord Courtney surveys the relations that have subsisted between England and France since 1815, and between England and the United States of America

for a longer period. Since 1815, he says, there has been no war between France and England, but over and over again far-seeing men have pronounced war inevitable, and more than once or twice it has seemed imminent. No one can now say there was not real cause for anxiety on many occasions; and no one should venture to say that causes of anxiety will not recur. There are lurking within both nations tendencies which make them at once unjust and an offence to each other. Yet during the long period of nearly a century these have not prevailed, and they need not now prevail. The same conclusion is to be arrived at, Lord Courtney says, from an examination of England's relations with the United States of America. At various times in the long period of peace that has existed between the two nations, passion and temper have threatened to get the upper hand, and war has seemed to many inevitable; yet peace has been maintained, and there is no good reason for supposing that it may not be maintained in the future. Lord Courtney discusses what he regards as the only two possible provocations of war between the two countries, though even in regard to these he holds that gross mismanagement on both sides would be necessary to make either more than conceivable. Trade jealousies and attempts to exclude trade, might, he says, be developed into a provocation to war. But he thinks diplomacy may be trusted to settle any serious difficulties that may arise on this score. The other possible cause of war is the existence of the Dominion of Canada. The citizens of the United States, Lord Courtney says, are not always thinking of Canada, but deep in the heart of almost every one of them is the idea that in the fulness of time Canada will be joined to the United States and become one with them. The realisation of this dream is not in Lord Courtney's opinion a thing to be desired, for he thinks the political organization of Canada is much better than that of the United States; but whatever view Canadians take of the matter, he says the principle must be clearly recognised by England and America that the people of Canada are the masters of their fate. A clear perception of this, he holds, would ensure a peaceful evolution of the future.

IN the next article Dr. Hans Delbrück endeavours to find an answer to the question, 'Why does Germany build Warships?' Germany, he says, cannot hope to conquer England on the high seas. Then why should she build a fleet in excess of the requirements for war with any other Power? She has no desire to acquire vast colonies, for she has little surplus population to dispose of. But she desires to enforce such a position that German capital, German com-

merce, German engineering, and German intelligence may compete on equal terms with those of other nations in countries and among populations which are outside the pale of European civilisation. It is true that Germans flourish in British colonies, but it would not be good, even for England, that she should have it all her own way in the matter of colonial expansion. Germany and other nations must therefore be in a position to impose limitations upon her; and for this purpose Germany must have a strong fleet. Rivalry between Germany and England is a necessity of the case, but this rivalry, Dr. Delbrück thinks, does not make war inevitable. The balance of power must be maintained, however, by means of armaments. As to whether this method of maintaining peace is not too costly, Dr. Delbrück considers that at present it is not. Most of those who have to pay, both in Germany and England, would probably disagree with him in regard to this; but who will offer an alternative that is likely to prove practicable and effective?

AN article that throws a good deal of light on the conditions necessary for the maintenance of internal peace in countries at a certain stage of development is that in which Mr. H. A. Gibbons gives a brief account of *The Recent Troubles in Catalonia.* What some of the sensational journals had announced as a widespread revolution turned out to be a very local affair, but in the course of it some important principles emerged, and to these Mr Gibbons calls attention. The course of events showed for one thing, he says, that a distaste for lawlessness and a desire for industrial and commercial prosperity are influences powerful enough to prevent the advancement of a political propaganda by an appeal to arms. The Catalans have strong Republican sympathies and certain causes have operated to make them hostile to the government and the army, but as soon as rampant anarchism displayed itself and the mob took to burning convents and churches, threatening factories, blackmailing, and displaying a wild and vicious conception of liberty, they alienated the sympathies of the better Republicans, and the task of the government became easy.

There is, however, another important lesson drawn by Mr. Gibbons from the Barcelona riots. For many years, he says, Barcelona has been noted as a centre of anarchism, and the sudden development of the movement along the lines of lawlessness showed the strong hold which the principles of anarchism had upon the uneducated working classes. But the issue of events showed as clearly the impotence of anarchism to withstand the forces of law and order as soon as these are put into operation.

The state of matters in Catalonia seems to be in many respects not unlike what prevails in some parts of this country at the present time; and the troubles recently experienced there have their lessons for the Government and people of India. It is evident, for example, that the Government, while anxious to foster every legitimate aspiration of the people, must for the present hold the reins tightly and in particular show no mercy to the propagandists of anarchism. It is evident also, however, that the only real and effective defence of both Government and people against the forces of anarchism is the existence of a reserve of the forces that make for law and order and righteousness. That there is a reserve of such forces in India no one will deny, but it needs to be strengthened and conserved.

MR. WILLIAM SCOTT PALMER contributes an article entitled *Life and the Brain*, in which he argues that the principle of evolution is psychical, not spatial, geometrical, or mechanical. His point of view may be gathered from the concluding sentences of his article, which we here reproduce.

> The life in men is one in origin and continuity with the life in every creature; their destiny and ours must be linked together in some way and some degree. There we touch a great mystery—the mystery of a creation groaning and travailing which comes in man to hear its groans and consider its travail. It may be that we shall find ourselves not only redeemed but redeemers, both of the past life of each one of us and of our race, and also of the world whose life is our life, and whose body is the body of us all.

OTHER articles that may be mentioned are *The Taxation of Capital*, by Mr. F. W. Hirst; *Napoleon the Great and Italy*, by Mr. J. Holland Rose; *Goats' Milk and Malta Fever; A Reply*, by Dr. R. Hardie, and *Home Reunion*, by the Rev. G. A. Johnston Ross.

THE NINETEENTH CENTURY.

THE October issue contains an unusually miscellaneous assortment of articles. For those who love British politics there are Mr. Barker's paper on *The Land, the Landlords, and the People*, Sir Dickson Poynder's on *The Valuation Proposals of the Government*, Captain Battine's on *British and German Armaments: our Inadequate Expeditionary Force*, and Mr. Gwynn's restatement of the case for Irish Home Rule. For the dabbler in French literature there is provided what appears to be a most illuminating study of *The Evolution of Maurice Barrès* by the Abbé Ernest Dimnet. Educationists will turn to Sir Walter Gilbey's article on *The Educative Value of the Modern Museum* and to the paper in which Professor Watson seeks to prove that one

of the sources of Milton's Tractate of Education is to be found in the *De Tradendis Disciplinis* of Juan Luis Vives. Students of the Old Testament will be interested in Dr. Smythe Palmer's contention that the *Seraphim* were originally the lightnings, and geographers will not be bored by the technicalities of Mr. Harrison's *Plea for a British Arctic Expedition.* Those who relish breezy chat will enjoy Miss Bradley's *On the Road in Corsica,* and lovers of sentiment will not turn from Lord Killanin's *Ab Occidente ad Orientem : an Impressionist Study en route to India.* Finally economists who can forgive Mr. Mallock for his strangely unjust use of the word 'missing' will read the last of his able and vigorous articles on *The Missing Essentials in Economic Science.*

ONLY one article deals with matter of directly Indian interest. The writer is the 'foreign secretary' of the London Intercollegiate Christian Union and therefore is, we take it, still a student himself, in the technical sense of that term, or at least has but recently left that stage behind him. He writes what is practically a rejoinder to Mr. Dicey's article on *Indian Students in England,* although he modestly prefers to describe it not as a reply but as 'another point of view.' No one who compares the two articles will have any hesitation in deciding that Mr. Kirk's 'point of view' is by far the more informing. He has had the advantage of enjoying an intimacy with many of the Indian students at the Inns of Court 'which in more than one case has resulted in real friendship—friendship of a kind only possible between students, however different their courses of study,' and knowing more than Mr. Dicey, he generalises with much more caution. We learn from a footnote that 'there are said to be about three hundred and twenty Indian students on the books of the Inns of Court,' while 'the total number of Indian Students in England is variously estimated to be from seven hundred to twelve hundred.' In spite of the fact that the former thus number probably less than a third of the whole, Mr. Kirk holds that they are 'more representative of the Indian community in England than any other class that might be selected ;' nevertheless he wishes it to be understood that the statements and arguments he advances are, like Mr. Dicey's, 'confined to the students at the Inns of Court, and especially at Gray's Inn.'

Mr. Kirk writes under a feeling, which his intimacy with individuals has produced in him, that 'it is as difficult to make general statements about Indian students in England, which shall stand in any real relation to the facts,' as it would be to generalise about

the conditions, needs and aspirations of, say, the Rhodes scholars at Oxford. One neither in race nor in religion, the Indian Students are thrown together only by artificial causes. 'Unity of political ideals appears to the outside spectator to be a strong factor in making a "real kind" of the Indian Student,' but Mr. Kirk considers this to be a mistaken impression. The error is due to the fact that of the interests which absorb different types of Indian Students, the political is the only one that advertises itself by association and self-assertion. 'In effect the young Indian is faced by so many divergent political interests among his fellow idealists that any choice he makes must at once constitute him a partisan rather than a nationalist; and in far more cases than is generally supposed the natural result takes place: in despair of finding unity amongst a multitude of counsellors he abandons any hope he may have had of taking up a definite line of political thought, and leaves the entire "national" question to others. In cases of this kind, which are not at all uncommon, the student's interest is directed almost entirely to questions of religion and sociology.' That there is a seditious element among the students no one can, after the recent tragedy, deny. But in the difficulty of defining the word 'sedition'—(are Mr. Grayson's utterances 'seditious?')—there is no possibility of agreement as to its extent, although it is Mr. Kirk's own opinion that the majority of Indian students are quite untouched by anything that could reasonably be called by this name. 'Sedition is the natural outcome, on one side, of incompatibility of temper between a governed and a governing race, just as repression is upon the other; the two must die out together.' The great question, therefore, is whether such mutual intercourse can be fostered between the two races as will remove this incompatibility of temper. So far as Indian and English students are concerned Mr. Dicey considers intimate intercourse impossible; Mr. Kirk's experience is the opposite.

Mr. Dicey remarks that 'for obvious reasons it would hardly be possible for white and coloured students to take their meals together.' Mr. Kirk replies that in any University in England 'such interchanges of courtesy, though rarer than might well be desired, are yet of constant occurrence,' and that the Indian proves 'both an agreeable and an interesting table companion.' Mr. Dicey finds another barrier in the poverty which compels Indian students in London to live in very poor apartments. Mr. Kirk rejoins that most of the Indian students are fairly well-to-do, and are contented with shabby apartments simply because they have not yet 'grasped that Western conception of personality by which a man's surroundings are included in the sum total of himself.' Mr. Dicey declares that 'the rough games in which British

lads take delight are distasteful to ordinary Hindus.' Mr. Kirk chronicles the fact that 'in Glasgow recently a scratch team of Indian students, all selected from the small number resident there, beat the University team at hockey,' and claims that the present day Hindu student is 'instinctively an admirer of the athlete, and takes to games with the zeal of a schoolboy.' Mr. Dicey avers that English and Indian students have no common academic interests, since the 'one desire' of the latter is 'to get away from England as soon as they have been called' to the Bar and 'to return to their own country at once and for all.' Mr. Kirk replies that while there are many circumstances which bring the Indian to England as a student, 'the cause at the root of them all is the same as that which brings the English schoolboy of to-day to the University.' Residence in England confers upon the Indian 'just the same social prestige and commercial advantages as an English boy derives from his public school and University; but in far the greater number of cases, whether English or Indian, the impulse most operative is neither social nor commercial ambition, but a real desire for the best that education can give.' Thus all the factors which Mr. Dicey instances as permanent and fundamental obstacles to intimate intercourse between English and Indian students turn out to be either imaginary or no longer operative.

Friendship of an intimate kind, however, Mr. Kirk admits to be rare, and if Mr. Dicey has failed to specify the real hindrances, what are they? 'The real difficulty lies in the historical environment of the two races. The Indian has for so long been accustomed to regard the Englishman as a being apart—a "sahib" in fact—that it is very hard for him to assimilate *in practice* the principle of the equality of the races, to which he clings desperately in theory.' He comes to England 'with a distinct awe of the Englishman, which effectually prevents his making advances to his white fellow-students.' There are Englishmen and English women 'who welcome the visits of Indian students, and in some cases have made their welfare the predominant care of their lives;' but what the Indian student chiefly needs is the friendship of his English compeers. 'There are difficulties on both sides. It is hard for the Indian to conquer the racial bashfulness with which he has learnt to approach the Englishman; and it is hard also for the English student so to widen his interests and ideals as to be able to share them, frankly and on equal terms, with men of another race and colour.' But a growing body of English students to-day are able to testify 'that a close and equal friendship with Indian students, if not at the outset easy, is yet most certainly possible.'

THE FORTNIGHTLY REVIEW.

THE October number is not up to the usual standard as regards articles of general interest. The table of contents is made up of the following, together with the articles more specially referred to below :—

Money and Brains in Politics, by A. A. Baumann, who complains that owing to the system to which the Conservative Party submits in the choice of candidates the intelligence at the disposal of that interest is not represented in Parliament, whereas the Liberals are able to put their best men into the representative assembly. Mr. Archibald Hurd criticizes unfavourably from the Imperial point of view the policy adopted by the colonies in a paper entitled *Baby Navies ; the Colonies Plunge.* Francis Gribble continues the discussion of Chateaubriand's loves ; Bram Stoker writes an essay on *Deadheads, i.e.*, those whose seats in the theatre do not represent a cash payment. Mr. Morris Colles contributes an article about the English-speaking Copyright League. A promising title, *Some Famous Writers of Old John Company*, is followed by a scrap or two about Charles Lamb but gives us an interesting picture of the two Mills, father and son. *The Philosopher of Aesthetic : Benedetto Croce* is written by Douglas Ainslie, who draws attention to an interesting figure in Naples but scarcely helps us to understand the system which has satisfied his search and whose author he hails as the pre-eminent figure of the day in the world of philosophy. *Henry James and his Double* is a comparison between the two novelists James and Marivaux, both conspicuous exponents of minute character study. *Beaumarchais and the Musicians* is a severe criticism of Mozart's ability in the department of operatic music, his production of Figaro showing his inability to represent any but certain moods which were far from the moods characteristic of the piece, while Rossini found in the Barber of Seville an atmosphere to which he could adapt his art and thus was more successful. But still, Mr. Newman concludes, Beaumarchais awaits a composer who will do justice to his genius. An amendment of the Rhodes scheme of scholarships is proposed by Mr. P. A. Vaile. Mr. Sewell deals with the cricket season of 1909 and Mr. R. E. C. Long writes from Berlin a letter about Germany and the *Entente.*

MADAME MAETERLINCK contributes the most interesting article of the number, which, although a translation, cannot conceal the wonderful powers of expression at the disposal of the authoress. The subject itself is specially full of interest. It is a description of how the idea of a great innovation arose and was brought to successful issue by the staging of *Macbeth* in the Abbey of Saint-Wandrilla, the originator,

guiding spirit and Lady Macbeth of the occasion being the authoress herself. There in the ruins of the ancient abbey were scenes suited to be fit accompaniment to that tremendous vortex of rebellious forces and give a reality to the production which the conventional stage was quite unable to supply. It is described without bravado as being a great success, a result that will encourage those who take up the cudgels to defend the essay against the critics of the orthodox school, who are certain to challenge the soundness of the principle. The criticism of M. Maeterlinck himself on the production is worthy of repetition here. 'The beauty of the bright night with its magnificent shadows clung to the clothes, to the speeches, to the gestures, to the thoughts of the heroes; and in this way the two unfathomable nights of the human conscience and of the earth mingled together and reflected each other's lowering fires.'

THE other article reserved for special notice is in style and matter strongly in contrast with the foregoing. It is about Mr. Harriman—the most powerful man in America. Carefully and minutely the growth. methods and range of power within the grasp of the late railway king are explained in such a way as to show the possibility of a man with supporters on whom he can depend securing (without holding the larger proportion of the stock) the dominating influence over one-third of the vast railway system of the United States of America. We are not however left merely to contemplate the spectacle; Mr. Hendrick tells us of the results without exhibiting any prejudice for or against such enormous combines. The actual result however was that although the plant and permanent way and general efficiency of the railways have increased and although diminished competition has made the working of things simpler, the policy of the interested parties after securing the monopoly was no disinterested one: they were then able to dictate to shippers and producers not the routes which would best serve the interests of the community but those which would bring most money into the pockets of the inner ring.

COLLEGE NOTES.

MR. MACPHAIL was elected by the Senate of the University for appointment to the vacancy in the Legislative Council caused by the elevation of the Hon'ble V. Krishnaswami Iyer to the Bench.

THE following are approximately the number of those who have entered for the ensuing University Examinations:—

For the Matriculation Examination, 94.

For the F. A. Examination, 149.
For the English Division of the B.A. Degree Examination, 263.
For the Second Language Division, 230.
For the Science Division, 247; namely 31 in Mathematics, 68 in Physical Science, 11 in Zoology, 32 in Philosophy, and 105 in History.

It is our melancholy duty to record this month the death of several distinguished men among the *alumni* of the College.

In Dewan Bahadur C. Ramachandra Rau Saheb, whose death took place at his residence in Mylapore on the 6th October, the College has lost a most loyal *alumnus* and a very influential friend. He was a pupil, along with his brother C. Venkata Rau Saheb, whose death we noticed a few years ago, of the Free Church Mission Institution as it was when Dr. Miller came out to India in 1862. We remember Dr. Miller's saying that Ramachandra Rau was the first Hindu schoolboy he set eyes upon when he landed on the surf-beaten shores of Madras. Mr. Ramachandra Rau thus belonged to the earliest batch of young men who came under the influence of Dr. Miller; and his affection for his old master and for the place where he received his education remained an abiding passion with him. After passing the F. A. Examination from the Free Church Mission Institution in 1867, he took to the study of Law; and as a lawyer and jurist he attained an eminent position in the Madras Presidency. He was a lecturer in Law at the Presidency College and subsequently became the Senior Professor of the Madras Law College. In his capacity of teacher, he gained the esteem and affection of all those educated Indians who are engaged in the practice of Law. Of a gentle and retiring disposition, he took active part in few public movements; and when he emerged from private life, as he sometimes did, it was because he entertained opinions and feelings which he felt constrained to express. He identified himself with few Associations; and if our information is correct, the only exception he made was in the case of the Christian College Day Association, of which from the date of its inception in 1891 he was the President. He attended almost every celebration of the College Day during the past eighteen years, and thrice presided over the annual gatherings in connection with it. He was also Vice-President of the Miller Statue Committee. By his death the former students of the College lose a leader whose genial manners, sympathetic disposition, wide culture, quiet humour and unostentatious diligence, joined to the influence which high birth and

professional eminence gave him, have won for them recognition as a distinct corporate body in the larger community of South India.

THE Most Rev. Titus Mar Thoma, for nearly sixteen years Metropolitan of the Reformed (Mar Thoma) Syrian Church, died, at the age of sixty-seven, on the 20th October. A son of the illustrious Abraham Malpan, he has borne a notable part in the life of his Church, which his friends and admirers attribute not so much to the possession of striking intellectual gifts as to the influence of a peculiarly gracious and sympathetic personality. The deceased Metropolitan was educated in this Institution in the days when it was still Anderson's School, before its evolution into the Christian College; and he is succeeded in his high office by the Right Rev. Titus II. Mar Thoma, for some time past his coadjutor in the arduous duties of Metropolitan, who is also a former student of the College.

By a pathetic coincidence, both the Syrian Churches have lost their venerable Metropolitans within the space of a few months. The sympathies of the Christian community throughout South India will go out to their respective successors in their difficult tasks.

MR. KORAH EAPEN, who died on the 12th November, graduated from the College, in Malayalam and Physical Science, in 1882. He entered Government service, and had risen to the office of Deputy Collector of Calicut. His untimely death at the age of 47 will be mourned by a large circle of relatives and friends.

THE following is the list of subscriptions to the College Day Association received up to 1st November, 1909.

Rev. Dr. William Miller, C.I.E.	Rs. 400
Mr. P. R. Sundara Iyer, B.A., B.L.	200
Messrs. T. Ramakrishna Pillai, B.A., S. Ranga Chariar, M.B., C.M. and Brother, each Rs. 100	200
Rev. A. Miller, D.D.	80
Messrs. P. Rajaratna Mudaliar, B.A., Ramanatha Mudaliar, B.A., M. Visvanatha Iyer, B.A., B.L., V. Venugopaul Chettiar, B.A., I. C. S., L. A. Govindaraghava Iyer, B.A., B.L., each Rs. 50	200
Revs. A. Moffat, M.A., B.Sc. and George Pittendrigh, M.A., Mr. Mahomed Ibrahim, B.A., B.L., each Rs. 30	90
Messrs. N. Subba Rao Pantulu, B.A., B.L., M. Venkataramier, B.A., B.L., P.A. Krishnama Chariar, B.A., A.G. Hogg, M.A., K. Balarama Iyer, B.A., K. Anantanarayana Iyer, B.A., B.L., each Rs. 25..	150
Revs. J.M. Russell and E.M. Macphail, M.A., B.D., Dr. J.R. Henderson, M.B., C.M., Messrs. P. Ramachandra Rao, B.A., Ahmed Hussain Sahib Bahadur, M.A., B.L., S. Rangiah Chetty, B.A., T. Ragha-	

vaiya, B.A., M. Venkatasubba Rao, B.A., B.L., V. Radhakrishnaiya, B.A., B.L. and K. Srinivasa Iyer, B.A., B.L., each Rs. 20 ..	180
Rev. W. Skinner, M.A., D.D., Messrs. K. Chandy, B.A., M. Vijayaraghavulu, B.A., M.B., C.M., S. Gopalaswami Iyengar, B.A., B.L. and P. Subrahmanyam, B.A., B.L., each Rs. 15	75
Messrs. Daniel Lazarus, B.A., K. Ramnath Shenai, B.A., M.L., K. Seshu Iyer, B.A., B.L., P. Pareathambi Mudaliar, S. Vishakantaiya, B.A., B.L., C. Nagoji Rao, O. Thanicachellum, B.A., P. Venkataswami Mudaliar, B.A., P. Nagabushanam, B.A., B.L., C.V. Krishnaswami, B.A., C. T. Alwar, B.A., P. S. Parthasarathy Aiyangar, B.A., B.L., W. L. Venkataramiah, B.A., B.L., M. Ranga Chariar, M.A., A. Parasurama Doss Patro, B.A., B.L., Joseph Satya Nadar, M.A., M.L., C. Mathai, B.A., L.T. and J.P. Kotilingam, M.A., each Rs. 10 ..	170
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